[illegible] VINDICATION

OR, A

Gentle Stroke to wipe off the Foul Aspersi ons, False Accusations and Misrepresentations, cast upon the People of God, called,

QUAKERS

Both with respect to their Principle, and their way of Proselyting People over to them.

Prov. 4. 18, 19. *The Path of the Just is as the shining Light, that shineth more and more unto the perfect day: The Way of the Wicked is as Darkness; they know not at what they stumble.*

Isa. 51. 7. & 41. 14. *Hearken unto me ye that know Righteousness, the People in whose Heart is my Law; Fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou Worm Jacob, and ye Men of* Israel; *I will help thee, saith the Lord, and thy Redeemer, the Holy One of* Israel.

Hosea 6. 3. *Then shall we know, if we follow on to know the Lord: his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain unto the Earth.*

Job. 8. 7. *Though thy Beginning was small, yet thy Latter-end shall greatly encrease*

ALSO,

An EPISTLE to such of the Friends of Christ, that have lately been convinced of the TRUTH as it is in JESUS.

London Printed, Sold by *W. S.* in *George-Yard*, and *J. B.* at the Book in *Grace-Church street*, 1983.

Create in me a clean
heart o god & renew a r
within me

John Lenworthy

D. S. Tabor 1916
June 12
75

AN EPISTLE TO

You Five in particular, *viz. A. W. E. T. M. J. B. P.* & *E. F.* unto whom this is more especially intended to be delivered.

FRIENDS,

NOT in Affectation to be Popular (for that I do not desire) but in Obedience to Christ Jesus, my Lord and Master have I pen'd this matter; that so the Innocency of his Truth and People may more conspicuously appear.

Neither have I fondly desired to get my Name in Print; for 'tis not Inky Character can make a Saint: such must be sanctified and cleansed in Body, Soul and Spirit; through which they come to be prepared, God's Kingdom to inherit.

Wherefore I write unto you my Friends, That you may not content your selves barely in an outward Separation, whilst not wholely separated from that within which is the Cause of Transgression; to wit, that Adulterate Spirit of the Man of Sin, that's got not only into the Pontifical Chair of Rome (whence so many corrupt Customs, both

in Worship and Practice, are come abroad into the World) but doth also sit upon the Throne in the Hearts of many People, even in this our native Land: And this Spirit hath led Man into many False Wayes and Forms in this fallen Condition, whereby he hath strayed from the Right Way of Restoration; which Way being made known to a Remnant, whose Minds are turned to Christ's Light within (God's saving Power) these cannot but call to their Friends and Acquaintance to turn in hither; and therefore have I been made to send this Friendly Invitation *abroad into the World,* That People may be invited to that Feast of Fat Things, which the Lord hath prepared for them that turn in unto him: *But more especially doth it lie upon me for you* Five, *to whom I write this* Epistle Dedicatory; *to let you know, his Oxen and his Fatlings are ready; only come away, do not tarry: For I well know, this is the time of the Lord's Love towards you, because of the sounding of his Bowels, which I have heard within me; I know they are not restrained from you, because of the constraint that he hath laid upon me, which hath been so powerful, that my heart hath been pained in me, and my Soul hath been distressed for you, and often have I been bowed in Spirit, yea, till I could hardly stand upon my Feet, until the Lord (who bowed me down) raised me up, and set before me a Door of Hope, whereat his Prisoner in you may be brought forth, which is that for which God's Seed in me hath travailed*

travailed through many Tribulations; and now having delivered me from that cruel Bondage of Corruption which once I groaned under, this makes me restless in my Spirit, that others may believe in that inward Power that's able to rescue from the Fury of their Soul's Oppressor: Yet I write not this by way of Complaint, as though I thought it a Weariness to serve the Lord, in answering his Requirings; no, that I cannot think: for I must acknowledge, so gracious is he in his Condescension, that he hath made this my Exercise become also my Divertion; yea, though I was his Prisoner by Indisposition of body, occasion'd through the Pressure of my Mind, whilst the Weight of this Matter lay upon me, yet I wished for no Walks of Pleasure, nor was I weary of my Pain; the Reward given into my Bosome, in returns of Peace and sweet Security, that my Soul enjoys amidst the disturbing Fears and Perplexities that are abroad, is sufficient Recompense for all these light Afflictions.

What the subject Matter hereof is, read and you will find; wherein I have first endeavoured to remove the Stumbling-blocks from before you, and then to cast up the way of Truth for you, and that by Scripture Road, as you may read in those cited Texts, which here have been brought unto my Hands, without the Help of Humane Concordance.

Read in Charity, what I have written in Humility: knowing you are my Elders in years, I would address my self unto you in all Christian Manners;

but I dare not Flatter you, nor can I complementally crave Excuses of you: accept it therefore from me, who can truly say, For some time I have not been my own, the Lord having made me your Servant in this thing; *but now the Truth hath (in measure) set me free, which also made me willing to serve you, as it gave me Ability; that God might have the Glory, and you the Profit of these my Spiritual Labours.*

Who am Your
Faithful Friend

Elizabeth Bathurst.

An Introduction by way of Preface to the Ensuing Treatise.

MY former Friends and Acquaintance, for whose sakes this is written, it is to rectifie your Mistakes about, and to inform you in that which some stick not to call *A New Religion*: But though the old Enemy of all Righteousness has found this new opprobrious Term to asperse and undermine the Truth with, blessed be the Captain of our Salvation, he hath defeate[d]

him of his Design, and out of the Mouthes of Babes and Sucklings hath ordained Praise to his own Name. For, let me tell you, my Friends, true Religion is of great Antiquity; 'tis as old as *Abel*, *who by Faith offered up a more excellent Sacrifice than* Cain, *by which he obtained Witness. That he was Righteous*; God testifying of his Gift; and by it *he being dead yet speaketh*; as you may read, *Hebr.* 11. 4. And now I appeal to you, What Faith was this by which *Abel* pleased God? Was it not a living Faith, which God had wrought in him, and not a dead Faith, received by Tradition, of Man's Teaching? yet such was the Nature and kind of it, that he did not only believe in the true God his Creator, but also in Jesus Christ his Redeemer, although he was not come into the Flesh then; yet doubtless *Abel*, as well as *Abraham*, saw Christ's Day to come, notwithstanding neither of them had any Scripture Revelation of him: For *Abraham* saw Christ's day afar off, and rejoyced, many Ages before the Scriptures were recorded; and by the same Faith, no doubt, *Abel* looked beyond the Firstlings of his own Flock, to Christ the First-born of God, who was to be made an Offering for Sin, as the Antitype, which these typified, otherwise his Sacrifice had not obtained Acceptance with the Lord; for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remission; which

agrees to that of the Apostle, *Rom.* 3. 25.

Again, I appeal unto you; What Witness was it that *Abel* obtained of his being Righteous? or how did God testifie of his Gift? since *Moses*, who writes the Story in *Gen.* 4. 4, 5. (to whom the Author to the *Hebrews* refers) gives us no farther account, but only this, *The Lord had respect to* Abel, *and to his Offering*; *but to* Cain, *and to his Offering, he had no respect.* Now I ask, How was this manifested, or how came they to know it? how should *Abel* know that his Offering was accepted (since *Cain* was as forward, yea, beforeh and with his Brother in offering) had not God signified it to them by the Manifestation of his Spirit in them, even that same Spirit by which they came to know it to be their duty to offer Sacrifice unto him: But *Cain* sticking in the Form, and not flying on the Wing of Faith to Christ, the one Offering, mist the Mark that should have been aimed at by him, and for this cause God rejected both him and his Offering, as you may read in the following Verses of this 4th Chapter of *Genesis*; where the Lord expostulates the Case with *Cain*, saying, *Why art thou Wrath, and why is thy Countenance fallen? if thou dost well, shalt thou not be accepted? but if thou dost not well, Sin lieth at the Door.* So that it was for Evil-doing *Cain* lost the Acceptance of his Offering; which

Chap 11. Vers. 4.

seems

ſeems clear to me, that God had no Reſpect to *Abel* perſonally, more then he had to *Cain*, but as he had an Eye to the promiſed Seed to be accepted in, even Chriſt Jeſus, the Eternal Son of God, in whom alone the Father is well pleaſed. And it is alſo as clear to me (through the Openings of the ſame Spirit) That by the Spirit of his Son in their Hearts, he gave Teſtimony of their Gifts; to *Abel*, that his was accepted; and to *Cain*, this his was rejected: for *Cain* muſt needs have a Manifeſtation of the Spirit; otherwiſe how ſhould he know it to be his duty to offer Sacrifice, as you may ſee he did? for we read not of any outward Precept that either of them had to enjoy it. Nor then, if it was a living in wrought Faith, whereby *Abel* obtained Acceptance of his Offering; and if it was by an inward Manifeſtation of the Spirit, by which God gave teſtimony thereof unto him; if this be granted, I hope the Way of Truth will no longer be Evil ſpoken of, which is the ſame now that it was in the Beginning. And this brings me to that which I chiefly intend, which is, as I ſaid, to rectifie your Miſtakes concerning, and to inform you in, that which (I hope) you will ſee not to be a New, but the Old True Religion; which is the Way of this People, amongſt whom I now walk, and deſire to walk, notwithſtanding they are accounted a Sect every where ſpoken againſt. I marvel not that the World hates them, ſince it hated

him

him (to wit, Christ Jesus) whom they have believed in, because he testified thereof, *that the Works of it were Evil*, see *John* 7. 7. And truly, my Friends, this is the Testimony this People bears this day against the corrupt Ways and Practices of the World, both among Professors and Prophane, telling of them plainly, *That all Unrighteousness is Sin*, and for this cause, I know, were Power given into Mens Hands, they should quickly be rooted out from amongst them: But though they put no trust in an Arm of Flesh, yet they have a strong Tower of defence (even the Name of the Lord) which they run into, and are safe: This is their Munition of Rocks, whereunto their Adversaries cannot climb up; and though they do what in them lie to pull them out from thence, yet their Arm is too short to reach them, their Strength too weak to hurt them, their Power of no force against them, whilst they abide in this safe place, notwithstanding great is the Wrath of the Enemy, who intends them Mischief; so that what he cannot do by Power, he will seek to do by Policy; insinuating into the Minds of People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by*: which Suggestion of Satan has taken place in the Hearts of so many, that were not the God of Truth engaged in their side, to perswade People from this false Opinion concerning them, it would

would ſeem an utter Impoſſibility: But knowing and being well aſſured of this, (*viz.*) That the Lord's Strength is made perfect in his Peoples Weakneſs; I, as one of the leaſt of the Thouſands of *Iſrael*, have undertaken in his Name, to go forth againſt thoſe who have riſen up againſt them; though I know many are the cruel Mockings and hard Uſings from Prophane on the one hand, with evil Surmiſings and ſevere Cenſurings from Profeſſors on the other, that hath been the Lot of this People to bear; ſome of which from the later of theſe (to whom I chiefly write) I hope has not been ſo much out of Diſaffection to the Truth, as Miſapprehenſion about the Principle of it; as believing, that this People (in whoſe behalf I am now conſtrained to write) preach Damnable Doctrine, the which I have heard reported of them; ſome ſaying, *They deny the Scriptures*; others ſaying, *They deny the Man Chriſt Jeſus, with all the Benefits that by his Active and Paſſive Obedience, as alſo by his offering up of himſelf a Sacrifice to God for us, do thereby accrue to us, together with Juſtification by Faith which is in him, and the Imputation of his Righteouſneſs to Man*; others ſomewhat more moderate, yet have affirmed, *That whatever they may own as to the Death of Chriſt, yet they deny the Reſurrection of his Body, and of the bodies of believers*; ſo that they have ſaid, *Though they dare not charge them with Damnable Doctrine,*

Sarah Alty Honworth Booke and

Strine, yet certainly they are of very dangerous Opinions as concerning Original Sin, and the Institution of the Sacraments, and in Point of free will, and Inherent Righteousneſs, and in holding a Poſſibility of a Total fall from True Grace, and yet they plead Perfection, and reckon themſelves infallible (ſay they) *for all this*; and herein they liken them to the *Papiſt*. Theſe are ſome of the Foul Aſperſions, Falſe Accuſations and Miſrepreſentations, that have been caſt upon this People, which I my ſelf have been an Ear Witneſs of, and muſt needs confeſs, through the Reſpect I had to the ſplendid Profeſſions of thoſe that did help forward (at leaſt) the Report thereof, *I have given too much Credence to ſome of them*; ſo that though I can truly ſay, I have no Guilt to charge my ſelf with as to ſpreading theſe falſe Reports, yet my keeping too much ſilent heretofore, when I was convinced in my Conſcience I ought to have ſpoke, in anſwer to thoſe whom I might have contradicted in many of theſe falſe Accuſations, obliges me now to put forth this *Vindication*.

And now, my Friends, if I can demonſtrate to you how falſly this People have been accuſed, which I doubt not to receive Power from on high to enable me in, I hope to be believed when I come to ſpeak (according to the Meaſure of the Grace of God, which I have received) concerning that Principle of true Religion, which

which through this People is promulgated.

Willing I am to give you Satisfaction in Matters whereon ſo great Concerns are depending, and that the more, becauſe many of theſe things are Points wherein I my ſelf lately doubted; concerning which when I came to a Solution of in my own Mind, I can truly ſay, I then was made willing to anſwer the Lord's Requirings, in taking up the Daily Croſs, which Jeſus Chriſt hath ſaid every one muſt take up that will be his Diſciple; and ſo I hope may ſome of you, as the Lord ſhall make way for his Truth's taking impreſſion upon your Minds, in this the day of your Viſitation.

So ſhall the Deſire of her Soul be anſwered, whoſe Spirit was exceedingly preſſed to write this Matter.

THE

The CONTENTS.

Reader,

IT is ſome time ſince I ſet about this *Treatiſe*, which makes me now think, that the latter part hereof may ſeem to ſome to be unſeaſonable; for as it ſwelled beyond my intention, and took up more time in writing than I thought it would; ſo alſo hath it occaſionally been hindred from the *Preſs* ſince it hath been wrote; in which time thoſe former Diſcourſes, which were the occaſion of the Subject, may poſſibly be forgotten by thoſe which ſpoke them; but as they were afreſh brought into my Memory by the Remembrancer, the Holy Ghoſt, by which I was preſſed in Spirit to give *Anſwer* thereunto, and vindicate *Truth* therein (*That ſo I might eaſe the Preſſure of my Oppreſſed Spirit*) I have in ſome ſort ſtated, and I hope ſatisfactorily anſwered the ſame: In which, 'tis like, I may be thought prolix; but I knew not how to comprize the matter ſhorter; for the truth is, though I at firſt thought to have filled but one ſheet of Paper, when I ſet about it I ſaw a Field before me, which coſt me ſome ſpiritual Travel before I got thorow. And now, leſt any ſhould think the Trace too long to follow, I have taken pains to prefix and page *Contents* to every material Point, that ſo they may readily turn to that which they are moſt deſirous to be at.

The Book being divided into *Three Parts*, the *firſt* is in anſwer to ſome Controverted Points, ranked under *Ten Heads*: The *ſecond* treats of the *Principle of Truth*, what it is, from whom it comes, and whereto it leads: The *third* is a Confutation of People's Falſe Opinions, concerning the manner how we have been convinced of the Principle of *True Religion*.

PART.

The Contents.

PART. I.

Chap. 1. *Concerning the Scriptures,* page 1,
Chap. 2. *Concerning the Humanity of Chriſt,* &c. p. 9.
Chap. 3. *Touching the Reſurrection of the Body of Chriſt, and of the Saints,* p. 23.
Chap. 4. *Concerning Original Sin,* p. 26.
Chap. 5. *Concerning the Sacraments,* p. 29.
Chap. 6. *Touching Free-will,* p. 41.
Chap. 7. *Concerning Inherent Righteouſneſs,* p. 44.
Chap. 8. *Concerning a Poſſibility of a Total Fall from True Grace,* p. 48.
Chap. 9. *Concerning Perfection,* p. 55.
Chap. 10. *Concerning Infallibility,* p. 59.

PART. II.

A general Deſcription of TRUTH's PRINCIPLE.

Sect. 1. *It is a* Principle *of* Divine Light *and* Life *of Chriſt Jeſus placed in the Conſcience,* &c. p. 65.
A more particular Relation of what the Principle *of* Truth *is, and what 'tis called in* Scripture.

Sect. 2. *'Tis the* Grace *of* God *that bringeth* Salvation, *and hath appeared* To all Men, p. 66.
'Tis the Light *of* Jeſus, *who is that true* Light *that lighteth every man that cometh into the* World, p. 68.
'Tis a meaſure of the Divine Spirit; *and a Manifeſtation of it is given to every man to profit withal,* p. 75.
An Anſwer to an Objection, p. 80. 81.
'Tis that Divine Principle *of* Life, *which brings the Glad Tidings of Salvation near unto* All. *'Tis the* Word *of* Reconciliation, p. 83.
'Tis the Law written in the Heart, p. 84.
Tis the Word of Faith, ibid.
'Tis that Incorruptible Seed *by which we are begotten to* God, *and born again by his Eternal* Word. p. 87.
Tis that Foundation which God *hath laid* in Sion, *and hath alſo*

alſo made become the Head and Corner Stone, p. 94.

Sect. 3. *An Account from whom this true and inward* Principle *doth come.*

It comes from God (*through Chriſt*) *as ſaith the Apoſtle,* 2 Cor. 4. 6. p 98.

Touching the Fall *of* Man, p. 99.

And the Way of Reſtoration By Chriſt *the* Light, *&c. who is the Free Gift of the Father, for the Salvation of poor Sinners,*

And he hath manifeſted ſomething of this Gift *unto* All Men *by the Light of his Spirit* Within; *for the Lord of the whole Earth is univerſal and impartial in his Love to all* Mankind, p. 104.

Concerning the effectual Operation of the Spirit (*or Principle of God* Within) from p. 104. to p. 122.

The Light *of* Jeſus *in the* Conſcience *proved to be no Natural I ſufficient Thing* (*as ſome have ſought to render it*) *being ſomething of* God *placed in* Every Man *to witneſs againſt* all Sin, *&c.* p. 122.

Chriſt Gods Covenant of Light, *called by divers Names in* Scripture, p. 123, 124, 125, 126, 127.

A General Invitation to turn to the Light Within, p. 128, (129, 130, 131, 132.

PART. III.

A Confutation of Peoples Falſe Opinions concerning the Manner how we have been Convinced of this Principle of true Religion. p. 134, 135.

Wherein I have endeavoured to refute the Errors, Ignorance and Miſtakes, that many yet lie under, concerning the Practices of thoſe who are led and guided by the Light of Chriſt within, *relating to the Means whereby they* Convince *and turn People to the ſame,* p. 137. &c.

Whereunto is added, an Epiſtle to the late Convinced *of* Truth, p. 152.

Truths

TRUTH'S VINDICATION, &c.

CHAP. I.

Concerning the Scriptures.

IN the first place, I shall begin with the holy Scriptures, which hath been said by some, *this People called* Quakers *do not own.*

Answer, That this is a great Slander, their many Writings and Declarations make manifestly appear, in which their Testimonies are all so consonant, and agreeable to the Records of Scripture, that I never met with the like amongst any other: And besides this, I am well assured of it, not only from their own Witness of themselves, but from the Witness of God in my own Breast, *They do believe all things that are written in the Law and the Prophets*; so that those which do so clamorously charge them, cannot prove the things whereof they so much accuse them.

But then it hath been replyed, viz. *They own the Scriptures indeed, but 'tis in their own Way; they believe them as they do a moral History; just barely giving credit to them, owning that they are Truth; but they do not believe they are the Word of God and the Rule of Faith and Life.*

As to this, *I Answer*; They do believe the Scriptures, so far as Scripture it self requires Faith in it self; that is, that they are able to make wise unto Salvation through Faith, which is in Christ Jesus, being given by Inspiration of God, according to that of the Apostle, 2 *Tim.* 3.15,16. And they do also believe, That this same Jesus here spoken of, who is said to be the Messenger of the Covenant, *Mal.* 3. 1. the same, and not another, did Inspire his Prophets and Apostles in writing of the Scriptures: But still he is the Word, as well as the Wisdom of the Father; and I ask, Where do the Scriptures themselves declare any other? Where do they say that they are the *Word of God?* or the *Rule of Faith and Life?* Though I have heard it said, that *The Prophets* Isaiah, Jeremiah, Ezekiel, *&c. often call their Propheſies by the Name of the Word of the Lord*, which say some, *is all one if we say the Word of God.* Now such I would advise to take a second view of the Text, and then they may find, that the Prophets did not call their Propheſies and Writings *The Word of the Lord*, (for they were the Lord's Words) he being

The

The Word of the Lord, who revealed their Propheſies unto them; as for inſtance, *Ezek.* 29. 1. ſays the Prophet there, *In the tenth year, in the tenth moneth, in the twelfth day of the moneth, came the Word of the Lord unto me, ſaying*, &c. So then it was the Word of the Lord that came and ſaid unto him: the Propheſie was that which he ſaid. So in *Jeremiah* (Chap. 7. v. 1. *&c.* old Tranſlation) 'tis ſaid, *The Words that came to* Jeremiah *from the Lord, ſaying, Stand in the Gate of the Lord's Houſe, and proclaim there this Word; and ſay, Hear the Word of the Lord all ye of* Judah. [Mark] The Prophet was to make Proclamation of the Word of the Lord, that the Men of *Judah* might hear what he ſaid, as it followeth, *Thus ſaith the Lord, Amend your ways and your doings, and I will cauſe you to dwell in this place*, &c. And this was he, as I ſaid before, who is the Meſſenger of the Covenant, appointed by the Father, to reveal his Secrets unto his Servants, the Prophets, who came to *Jeremiah* with this Propheſie: ſo that it was not what he ſaid, but he himſelf, whoſe Name is called *The Word of God*, Rev. 19. 13. And this is that Word which came unto *Abraham* in a Viſion, *Gen.* 15. 1. ſaying, *Fear not*, Abraham; *I am thy Shield, and thy exceeding great Reward*: Unto whom, in the very next Verſe, *Abraham* gives the Titles of *Lord* and *God*; which proves the Word to be Eternal and Divine; but ſo are

not the Scriptures Eternal; for we know they had their Beginning in time: and though they are Words and Declarations of Divine Things, yet muſt we diſtinguiſh between the Declaration, and that which is Declared of, ſo as not to call them both by one Name. Thoſe written words (for *Scripture* ſignifies a *Writing*) they are Publications in Teſtimony of that Creating Word of Power by which the Worlds were framed; ſee *Heb.* 11.3. yet they do not declare, that the World was made by them; but by that Eternal Word which was in the beginning, as its recorded, *John* 1.1. the ſame is that which liveth and abideth for ever, 1 *Pet.* 1.23. which Word is quick and powerful, and ſharper than any edged Sword, piercing, even to the dividing aſſunder of Soul and Spirit, and of the Joynts and Marrow; and is a Diſcerner of the Thoughts and Intents of the Heart; neither is there any Creature that is not manifeſt in his Sight; but all things are naked and opened unto the Eyes of him with whom we have to do, even as 'tis writen, *Heb.* 4. 11, 13. This is that Word to whom the Scriptures direct us,

Luke 1.79. *Pſalm* 119. 130. *as a Light unto our feet, and a Lanthorn unto our Paths, to guide our feet into the Way of Peace; the very entrance of which giveth Light;*

yea, *it giveth Underſtanding to the Simple.* So that the Scriptures themſelves, ſay not of themſelves,

ſelves, that they are the Word of God, but that they bear witneſs of him. And this is he, who ſaid to thoſe great Scripturians, (namely, the *Jews* of old) who ſo greatly exalted the Scriptures, but had not the Living Word abiding in them; *Search the Scriptures; for in them ye think ye have Eternal Life; and they are they which teſtifie of me*, ſaith Chriſt; *but ye will not come to me that ye might have Life*, John 5.38,39,40. So here it may be ſeen, there is good Reaſon to diſtinguiſh between the *Written Words*, the *Writing* or *Letter*, and the *Living Word*, which is a *Quickening Spirit*.

But now, as to the other part of the Charge, which is, *That this People* (of whom I am now writing) *do not own the Scriptures to be the Rule of Faith and Life.*

In their behalf *I Anſwer:* They do own the Scriptures to be a Rule, as they direct unto him (to wit, *Chriſt*) who is the Object of our Faith, and Lord of Light and Life: They do alſo believe that the Scriptures are profitable, for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be throughly furniſhed unto every good Work, as ſaith the Apoſtle, 2 *Tim.* 3. 16, 17. But yet ſtill it is in Chriſt Jeſus, whom his People do believe; and he is the Rule by which they live, according to the Example of the Apoſtle, who ſaith, *The Life that I now live in*

the flesh, I live by the Faith of the Son of God, Gal. 2. 20. He must needs be his Peoples Rule; for *he is the Way, the Truth and the Life; no man cometh to the Father but by him,* John 14. 6. And 'tis *his Spirit that leads into all Truth,* John 16. 13. even that Spirit which *searcheth all things, yea, the deep things of God,* as saith the Apostle, 1 *Cor.* 2. 10. which Spirit *teacheth them of all things, and bringeth all things to their Remembrance,* according to Christ's Promise, *Joh.* 14. 26. Therefore the Spirit of Christ, is the Rule of his Peoples Faith, and the Guide of their Life; yet doth not this detract from the Scriptures, nor the Estemation of this People (called *Quakers*) concerning them; for I know they do believe, that *whatsoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope,* as 'tis recorded, *Rom.* 15. 4. So that it appears, the Scriptures are owned of them, and are believed by them, and are practised amongst them; but they dare not ascribe them that Glory which is due to God, nor exalt them above his Son Christ Jesus, nor prefer them in his Spirit's stead; neither yet is it any Derogation from the Scriptures, to exalt Christ and his Spirit more than they; for Scriptures themselves exalt Christ and the Spirit above themselves: so that it is not in any slight or disrespect they have to those holy Writings, wherefore they

do not call them the *Word*, and the *Rule of Faith and Life*; but, as they have declared, 'Tis from that reverend regard they owe and ought to bear to Christ Jesus, the great and eminent Word of God, to whose Spirit all Scripture-Directions, in Matters of Salvation, refer us, as to an Infallible Rule and Guide: They direct us thereunto, that we may not live in them, but in him, who is the Author and Dispenser of them. Thus, though the Scriptures are granted to be a Righteous Rule, and of Divine Dispensation (for *the Prophesie came not in old time by the will of man, but holy men of God spoke as they were moved by the holy Ghost*, even as the Apostle testified, 2 *Pet.* 1. 21. and my Soul praises the Lord, that he hath preserved the Records of so many Prophesies and Testimonies of his primitive Servants, through so many Contingencies, unto this present Age) yet can I not think, that the God of infinite Wisdom and Grace, whose Mercy is over all his Works, would leave Mankind in so great a Concern, whereon their Eternal Salvation is depending, to such a Rule alone, for Guidance therein, as is subject to concealing Mis-translation, Mis-interpretation, False Application, as we find the Scriptures have been by Corrupters of them; Much less can I believe, that he would suffer the greatest part of the World to live without them (as they do) were there no other means

appointed for their ſalvation: Yea, moreover, I am very ſenſible, that where the Scriptures are, many occurrences may fall out in the courſe of our lives, about which the Scripture gives no particular Advice; and yet it is neceſſary we ſhould have a Guide near in all our affairs: But I well know, many Caſes there are, where Scripture is altogether ſilent in the matter. Admit then here, that the Creature, in ſuch a ſtreight, not knowing what to do, betake it ſelf to enquire of the Lord by Prayer; alas! what will that avail, unleſs it receive an anſwer? Which is already granted not to be found in Scripture, neither can it now be had by the meer Literal Prieſthood, nor by their pretended *Urim* and *Thummim*; and ſay they (who cry up ſolely Scripture to be the Rule of Faith and Life) *Neither muſt we expect Anſwer by Dream, nor yet by viſion, no, nor by Revelation, nor inſpiration; for theſe* (ſay they) *are ceaſt many Ages paſt.* Whom I ask What way then can the Creature come by Advice? which till they can reſolve me in, I ſhall ſtill retain my Opinion, viz. *That that inward oracle* (which is a Meaſure of God's Spirit, whereby we obtain acceſs to him, with anſwer and direction from him in all our Concerns, about which we inquire of him) *undeniably is of greater authority, both to beget living Faith, and order us therein; and a more perfect Rule to guide our lives, than*

the

the outward Writings of the Scriptures, which in many things leave us without either Counsel or Instruction. And here I shall leave this point, which is in answer to an accusation, which is, *That we deny the Scriptures*; a thing often charged upon, but never proved against the People called *Quakers*.

CHAP. II.

Concerning the Humanity of Christ, &c.

A Second charge which I have heard brought in against the *Quakers*, is, *That they deny the Humanity of Christ Jesus, and the Obedience that he yielded in the days of his Flesh, by his Suffering, Death, Burial, Resurrection from the dead, together with all the benefits that thereby accrue unto believers, as also Justification by Faith, and the imputed Righteousness of Christ.* Now that this hath been as falsly charged upon them as the former, I shall undertake to prove by Scripture: But first let me mind the Reader; this I have observed, *viz.* That there are many that have born false Witness against them; yet they do not seem to accord in their Witness; For first comes out a learned Doctor, and he declares publickly (though somewhat ambi-

Doctor *Owen*, *Independant.*

biguously) that this people deny that Christ which dyed at *Jerusalem*, to be God equal with the Father. But when this was refuted so as not to be believed then comes *John Faldo.* out another, and he would give the World to know, as if they only deny the Son of God to have assumed Humane (or mans) Nature: Thus their accusers contradict one another (for both seem to grant we own a Christ; which well they may do, since they differ in Principles amongst themselves, however they agree thus far, like *Herod* and *Pilate*, to unite against Jesus, so have they against his Followers: but I need not enlarge upon particulars, since rather then they will want a Host to go out against *Quakers*, look but into the Muster, and thou mayst see One and Twenty Divines (as they give themselves the Stile) enter the List together, of whom I shall say no more here, lest it should be taken for a Digression from the Answer.

1st, Therefore to clear Truth from Slander, both on the one hand and the other; I do in the first place affirm, and that upon cerain Grounds, *viz.* That all who may be rightly denominated *Quakers*, (such as tremble at the word of God) they are of the Faith of one Substance, which the ancient *Christians* so earnestly contended for, and suffered such hard things in maintaining, to wit, that Christ the blessed Son of God (as to his

his Divinity) was of the ſame Eternal ſubſtance with the Father, as may be read at large in *George Biſhop's* Looking-glaſs for the times, pag. 85, 86,

2*dly.* I affirm, they faithfully own the Scriptures: And therefore what *John* the Divine ſaw in his *Revelations* concerning him, as 'tis Recorded, Chap. 13. 8. *That he* (to wit Chriſt) *was the Lamb ſlain from the foundation of the World.* And what the Apoſtle ſaid of him, *Phil.* 2. 6. *Who being in the Form of God, thought it no Robbery to be equal with God.* Likewiſe *John* the Evangeliſt in the firſt chapter 1. 2, 3. ſaith concerning Chriſt, *In the beginning was the word and the Word was with God, and the Word was God the ſame was in the beginning with God, all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in Heaven, and that are in Earth, Viſible and inviſible, whether they be Thrones or Dominions, Principalities or Powers, all things were created by him and for him, who is over all God bleſſed for ever, Amen, Col.* 1. 16. *Rom.* 9. 5. Theſe together with the Teſtimonies Jeſus gave of himſelf, *John* 8. 38. *Verily, verily, I ſay unto you, before* Abraham *was I am,* John 10. 30. *I and my Father are one,* John 15. 5. There he Prayes, *And now Oh Father gloriſie thou me with thine own ſelf, and with the Glory which I had with thee before the World was.* In

like

like manner he ſpeaks of his own Eternity, *Pro.* 8. *Chap.* from the 23d. to the end, to which agrees that application given to him, of *wonderful Counſellor, the mighty God, the everlaſting Father, the Prince of Peace*, Iſa. 9. 6. Theſe things, I ſay, the *Quakers* believing according as they are written, and having an experience of in themſelves, by the effectual working of the mighty power of Chriſt Jeſus in their hearts, are ſufficient proofs to them of his Divine ſubſtance; and alſo to make them ſee what is the Fellowſhip of the Myſtery which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt, as 'tis written, *Epheſ.* 3. 9. Wherefore they know the Son to be one, and equal in power with the Father.

Now if any ſhall object that Scripture, where Chriſt ſaith, *My Father is greater then I.*

Anſw. That muſt needs be underſtood only as he aſſumed the Nature of Man; not at all relating to the fulneſs of the God-head that dwelleth Bodily in him, as 'tis written, *Col.* 2. 9. So likewiſe the Author to the *Hebrews* deſcribes him, Chap. 1. 2, 3. verſes, *To be the brightneſs of the Fathers Glory, and the expreſs Image or Character of his Subſtance* (for ſo the Word Perſon ought to be rendered) *by whom he alſo made the Worlds.* And therefore I believe (and ſo do they, in whoſe behalf I write) that Jeſus Chriſt is very God.

3*dly.*

3*dly*, I affirm, they do believe that this Jesus, or this God, was manifest in the flesh, as saith the Apostle, 1 *Tim.* 3. 16. And *John* the Evangelist, Chap. 1. 14. *The Word was made Flesh and dwelt amongst us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.* And *Paul* to the *Hebrews*, Chap. 2. 16. speaking of Christ, saith, *For verily he took not on him the Nature of Angels, but he took on him the Seed of* Abraham.

4*thly*, Therefore in the fourth place I affirm, The *Quakers* do faithfully own this Jesus to be the Mediator, according to the Testimony of the Apostle, 1 *Tim.* 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time.*

5*thly*, I affirm they own his obedience also; for I know they do believe that Christ Jesus in the dayes of his Flesh was obedient to God, as becometh a Son unto a Father in all things: For he came not to do his own Will, but the Will of him that sent him; wherefore we find him Praying to his Father, *Not my will, but thine be done.* Yea, moreover 'tis written of him, *Hebrews* 5. 8. *Though he were a Son, yet learned he Obedience by the things which he suffered: For he was a man of Sorrows and acquainted with grief; he was wounded for our Transgressions; he was bruised for our Iniquities; the Chastisements of*

our

our Peace was upon him, and with his ſtripes we are healed, as ſaith the Prophet *Iſaiah*, *Chap.* 53. 3, 5. Therefore theſe do confeſs to his Sufferings, according to the Scriptures; for Chriſt alſo hath once ſuffered for Sin, the Juſt for the Unjuſt, that he might bring us to God, being put to Death in the Fleſh, but quickned by the Spirit; ſee 1 *Pet.* 3. 18. Likewiſe they own his Death, as an acceptable and moſt ſatisfactory Sacrifice to God for the Sins of all, and is of bleſſed advantage to all that ſhall receive Faith in his Blood, which agrees to *Rom.* 3. 25. *Epheſ.* 5. 2. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God; And he hath given himſelf for us an offering and a Sacrifice to God for a ſweet ſmelling ſavour.* Alſo they believe that as Chriſt dyed for our Sins, ſo he was buried likewiſe, and roſe again according to the Scriptures, 1 *Cor.* 15 3, 4. Again, verſ. 20, 21. 'tis ſaid, *But now is Chriſt riſen from the Dead, and become the firſt Fruits of them that ſleep: For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead.* So in *Acts* 17. 31. The Apoſtle mentions this as the aſſurance which God gave to men of his judging the World at the great Day, by his Son Chriſt Jeſus, namely, his having raiſed him from the Dead.

Now *6thly* and *Laſtly*, I affirm they do believe,

lieve, that from Christ Jesus these and such like Benefits extend to true Believers: *First*, *Election in him*, according as God hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in Love, as 'tis recorded in *Ephes.* 1. 4. [Mark] 'Tis *in him* we are elected; not in ourselves, as though personally some were chosen, and others past by: but in the Seed Christ, the Elect of God, the object of the Father's Love; all who are gathered into him, are made a chosen Generation, an Elect People by the Lord.

2. *Vocation*; this also they own to be a Benefit bestowed on them by the Father, in the Son; for that they who were by nature Children of Wrath as well as others, have been called of God in Christ, with an High and Holy Calling, to obtain Mercy from him, even to become Saints, that so they should shew forth the Vertues of him who hath called them out of Darkness into his marvellous Light.

3. *Reconciliation to God*; as saith the Apostle, 2 *Cor.* 5. 18, 19. *All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation*, to wit, *that God was in Christ reconciling the World unto himself.* So *Coll.* 1. 20, 21. 22. It's said, *And having made Peace through the Blood of his Cross, by him to reconcile all things unto himself, by him, I say, whether they be things in Earth or things in Heaven;*

Heaven; and you who were ſometimes alienated and Enemies in your minds by wicked Works, yet now hath he reconciled in the Body of his Fleſh through Death, to preſent you holy, unblameable, unreprovable in his Sight.

4. *Sanctification* and *Juſtification*; I put both theſe together; becauſe, though I do grant they may be diſtinguiſhed, yet I cannot ſee how they can be divided, being ſo near of kin, that if one languiſh, t'other cannot but greatly mourn: beſides, the Apoſtle is my Preſident in coupling of them, ſpeaking to the *Corinthians* in his firſt Epiſtle, Chap. 6. 11. ſaith, *But ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of our Lord Jeſus, and by the Spirit of our God.* But more of this in another place.

5. *Adoption*; as 'tis written, *Epheſ.* 1. 5. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good Pleaſure of his will:* To the like purpoſe is that in *Rom.* 8. 29. *For, whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the Firſt-born among many Brethren:* To which accords *John* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God, even to as many as believe in his name.*

6. A *ſixth* Benefit is, *Forgiveneſs of, and Redemption from all ſin*; as ſaith the Scripture, *Epheſ.* 1. 7. *In whom we have Redemption through his*

Blood,

Blood, the Forgiveneſs of Sins, according to the Riches of his Grace: So *Titus* 2. 13, 14. *Looking for that bleſſed Hope, and Glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar People, zealous of good works:* And 1 *John* 3. 8, 5. 'tis ſaid, *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil: And ye know that he was manifeſted to take away our Sin.*

7. *Victory over Satan*; *Foraſmuch as the Children are partakers of Fleſh and Blood, he alſo took part of the ſame, that through death he might deſtroy him that had the power of Death, that is the Devil*; ſee *Hebr.* 7. 14. So that his ſtrength being broken, and his power deſtroyed by the Captain of our Salvation, if we reſiſt him ſtedfaſt in the Faith, he will flee from us, as 'tis written, *James* 4. 7.

8. Another benefit is, *Acceſs to God by Faith*; as ſaith the Apoſtle, *Epheſ.* 3. 12. *In whom we have Boldneſs and Acceſs, with confidence by the Faith of him*: And as we have Acceſs to God by him, ſo likewiſe we find acceptance with God in and through him.

9. Through him we receive *A ſure Hope of Eternal Life*; as 'tis recorded, *Heb.* 9. 15. *And for this cauſe he is the Mediator of the New Teſtament, that by means of Death for the Re-*

 demptions,

demptions of the Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal inheritance.

Thus 'tis confest, that in Christ Jesus we are Elected, called, Reconciled to God, Sanctified, Justified, Adopted; by him we obtain Pardon and Redemption from all Sin; through Faith in his Name we find Access to God, and Acceptance with him; in him we are made Victors over Satan, and Heirs of Life Eternal.

Now, *Reader*, thou may'st see how falsly the *Quakers* have been accused, in laying to their Charge, *They deny that Christ which came in the flesh, with the Obedience he therein performed by his Sufferings, Death, Resurrection from the Dead, &c. as also the Benefits that thereby are obtained*; which things never were by them denyed; for they know, that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life, see 1 *John* 5. 20. But for further satisfaction concerning their Faith herein if any do desire it) they may see a Book put forth by *George Whitehead*, intituled, *The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed End and Effects of Christ's Appearance, Coming in the Flesh, Suffering and Sacrifice for sinners, Confessed and Vindicated.*

Now

Now concerning *Justification* by Faith in Jesus Christ, and the Imputation of his Righteousness to Believers: Here also it may be seen how grosly this People have been abused, and how greatly their principle hath been misrepresented: For Justification by Faith they own (as hath publickly been confessed by them) according to these Scriptures; *By the deeds of the Law shall no Flesh be justified in his sight; wherefore the Law was our School-Master to bring us unto Christ, that we might be justified by Faith: To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus: For by Grace are ye saved through Faith, and that not of our selves, it is the Gift of God; not of Works, least any man should boast: for we are his Workmanship, created in Christ Jesus unto good Works, not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by Grace, we should be made Heirs according to the hope of Eternal Life.* But then it must be a living Faith, according to the definition of the Apostle *James* in the second Chapter of his

Rom. 3. 20. *Gal.* 3. 24. *Rom.* 3. 26. *Ephes.* 2. 8,9,10. *Tit.* 3. 5. *Acts* 15. 9.

Epistle, Acts 15. 9. 6, 7. 1 Tim. 1. 5, 6, 7. *And it must be such a Faith as purifies the Heart, and is held in a pure Conscience, and is manifest in the Life by Works of love, and gives Victory over the World. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith, which worketh by Love,* saith *Paul, Gal.* 5. 6. *And this is the Victory whereby we overcome the World, even our Faith,* saith *John.* 1 Joh. 5. 4. Therefore, say I, without this real Faith, 'tis impossible we should please God, or be justified in his sight: Yet now because these my Friends have distinguished between Faith and Fancy, therefore they have been calumniated, and their Principle traduced by many. So likewise as to the imputed Righteousness of Jesus Christ, this they own according to the Scriptures, even as *David* describeth the Blessedness of the man whose Transgression is forgiven, and whose Sin is covered, saying, *Blessed is the man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile,* Psal. 32. 1, 2. And *Abraham* being justified by Faith, 'tis said, he received the sign of Circumcision a Seal of the Righteousness of the Faith which he had yet being Uncircumcised, that he might be the Father of all them that believe, though they be not Circumcised, that Righteousness might be imputed to them also,

Rom.

Rom. 4. 11. Wherefore this People believe acceptance with the Father, is only in Chriſt, and by his Righteouſneſs made ours, or imputed unto us, by the inward Work and applicatory act of God's Gift of Grace, whereby he is made unto the Soul, Wiſdom, Righteouſneſs, Sanctification and Redemption, but becauſe they deny the Righteouſneſs of Chriſt to be imputed, where it is not imparted, and diſtinguiſh between Imagination and Imputation; between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fancy, and dare not own the point in the Latitude of that Sin-pleaſing Principle, to which it is ſtretched as if men might be imputatively Holy, though not inwardly Holy, and imputatively Righteous, though not really Righteous; therefore they are clamoured upon, as if they denyed the Imputation of Chriſts Righteouſneſs, when it is only to thoſe who are not made Righteous by it, to walk as he walked: For the Scripture doth not ſay, that he that faith he is Righteous by the Imputation of Chriſts Righteouſneſs, but *he that doth righteouſneſs is Righteous, even as he is Righteous*, 1 John 3. 7. *What then? ſhall we Sin?* (and yet think to be ſaved by the imputed Righteouſneſs of Chriſt, becauſe we are not under the Law, but under Grace) *God forbid that we ſhould Sin* (*in this ſtate of Grace*) ſaith the Apoſtle,

Rom. 6. 15. Indeed the whole Chapter ſpeaks the ſame ſence (*viz.*) that it is not our Imputation or reckoning of Chriſts Righteouſneſs to our ſelves will juſtifie us; but he imparting and imputing it to us; and this ſhall ſuffice in Anſwer to the ſecond general Charge againſt this People, in every particular of which may be ſeen what groſs abuſes have been caſt upon them, whereby the envious & ill affected have ſought to cover their Principles with their own Perverſions, and ſo to make Truth it ſelf become rejected. But I ſhall in the next place ſpeak to thoſe I take to be more moderate, & ſuch whom I have ſometime found my ſelf much ſwayed by: But ſince I find it was more by Education and Tradition, then any certain evidence I could have of the Truth of that Religion, I find my ſelf obliged to detect thoſe Errors in publick, which I have heard divers of them caſt upon the People called *Quakers* in private, charitably judging they ſpeak not ſo much againſt them out of ill will, as ignorance of, and unacquaintance with their blameleſs Principle; though this is bad enough for People to ſpeak Evil of things they know not; and for ſuch as are divided amongſt themſelves, to joyn together againſt others, (as ſome have confeſſed to me, that though they differ in many particulars, yet they all agree in this, to ſet their Seal againſt the *Quakers*) but who they were, I have and ſhall at preſent

preſent conceal, deſiring not to expoſe them, but to inform them, that ſo ſetting before them their Errors and Miſtakes, ſome of them at leaſt, may ſee and Repent them, wherein they have ſpoken and done amiſs.

CHAP. III.

Touching the Reſurrection of the Body of Chriſt, and of the Saints.

AS concerning the Reſurrection of the Body of our bleſſed Lord Jeſus, and alſo the Bodies of Believers; this I have been born down in, that the *Quakers* do not own.

In anſwer to which, though I had ſomething to Reply in their behalf at that ſeaſon; yet I muſt confeſs the reſpect I had to my Friend who affirmed the ſame, made me a little incline to that Perſwaſion of them: But now being better acquainted with their Principle, I muſt needs add, that this report is an utter Falſhood; for they do believe as 'tis recorded in the Scriptures, that Chriſt Jeſus who deſcended into the lower parts of the Earth; the ſame aſcended up far above all Heavens, that he might fill all things, and ſits now at the Right Hand of God in his glorious Body, and therefore ſhall the low-

eſtates and humbled Body of believers be made like unto his glorious body, through the working of his mighty Power, whereby he is able to ſubdue all things unto himſelf; and then ſhall this Corruptible put on an Incorruption, and this Mortallity put on an Immortallity, and Death it ſelf ſhall be ſwallowed up of Victory. So here likewiſe it may be noted, how their Adverſaries have been diſappointed; For firſt it was the deſign of ſome, to have made *Saduces* of them, by giving out that they deny the Reſurrection; as it was ſaid of them, *Acts* 23. 8. For the *Saduces* ſay, *There is no Reſurrection, neither Angel nor Spirit.* Thus ſome have ſought to render theſe, as if at Death, they believed Soul and Body were both to be annihilated: but when this would not take, then they reported that *the Body only was that which the* Quakers *held ſhould never riſe again.*

Epheſ. 4. 10. 1 *Pet.* 3. 22. *Philip* 3. 21. 1 *Cor.* 15. 53, 54.

Here Reader thou mayſt ſee how they have been ſlandered both wayes; for they do believe the Reſurrection of the Juſt and of the Unjuſt, the one to Salvation, and the other to Condemnation, according to the Judgment of the great Day, *And then ſhall every Seed have its own Body*, as ſaith the Scriptures, *Acts* 24. 15. *John* 5. 29. 1 *Cor.* 15. 38. But becauſe they dare not be ſo fooliſhly inquiſitive as to ask, nor

ſo

ſo arrogant in their Minds as to determine, with what Bodies they ſhall riſe; therefore do ſome ſay, *They deny the Reſurrection of the Body of Chriſt, and of all that are or ſhall be dead:* But this is moſt falſly charged upon them; for they do believe the Reſurrection of the Dead; for if the Dead riſe not, they are of all men moſt miſerable. What can be a Ballance of an Equal Poiz with the Tryals, Exerciſes, Afflictions and Perſecutions, that are their Lot and Portion in this Life, ſhort of an Eternal Inheritance and a Crown of Glory, that fadeth not away. Therefore they alſo believe, that every man ſhall be raiſed in his own order; Chriſt the Firſt Fruits, afterwards they that are Chriſts at his coming; yea, they do believe that the Dead ſhall be raiſed incorruptible, and that God giveth a Body as it pleaſeth him, and to every Seed his own Body; there is a Natural Body, and a Spiritual; there are Bodies Terreſtrial, Bodies Cœleſtial wherein they agree with the Teſtimony of the Apoſtle, 1 Cor. 15.23,43,44. which I think is ſufficient to give all ſober Inquirers full ſatisfaction herein: For, as to my own particular, I do freely confeſs it ſuffices me, that God will give unto my Spirit ſuch a Body as it pleaſes him.

CHAP.

CHAP. IV.

Concerning Original Sin.

AS to *Original Sin*, in which the *Quakers* are judged to be of ſo Dangerous an Opinion, without ſhewing to me what that Opinion was.

I Anſwer: Though the word *Original* be not found in Scripture, yet if any mean hereby the inward Corruption and Seed of Sin, which Satan hath ſown in us, and wherewith we are defiled in our firſt and fallen Nature; I am ſure this will not be denyed by any true *Quaker*: for they know and believe, that in the firſt *Adam* all are Sinners [illegible] in the ſecond *Adam*, which is the Lord from Heaven, we are made Righteous, for *as in* Adam *all dye*, *even ſo in* Chriſt *ſhall all be made alive*, as 'tis, written 1 *Cor.* 15. 22. But though it be granted, that by one Man Sin entred into the World, and Death by Sin; and ſo Death paſſed upon all men, for that All have ſinned, even over them that had not ſinned after the ſimilitude of *Adam*'s Tranſgreſſion, who is the figure of him that was to come, *Rom.* 5. 12, 14. Yet this doth not prove the Lord to be ſo partial in his Love towards

towards his Creatures, as to chose some, but leave the greatest part of Mankind in the fallen state, without affording them any Benefit by Christ, or a Measure of his Grace and Spirit; for want of which, and being so past by of God, (as some have asserted) they become under a necessity of sinning and a necessity of dying: Oh, harsh Doctrin! and so I must confess I often thought it, whilst I was industriously striving to work my self into a Belief of it: but now from a certain experimental Knowledge, and in full assurance of Faith, can I testifie for God, He is no respecter of Persons, but in every Nation he that feareth God and worketh Righteousness is accepted of him: For though all have sinned, and come short of the Glory of God, wherefore he hath concluded all under Sin ('tis) that he might have Mercy upon all, not willing that any should [illegible]h in Sin, but that all might come to Repentance: Moreover than this, the Scriptures do abundantly speak forth the extent and Benefit of Christs Death for all Mankind, upon condition of Faith and Repentance joyned with new and continued Obedience, which are the Gospel Terms, on which he is offered to them: For Christ Jesus *gave himself a Ransom for all*; *he tasted death for every Man*; so saith the Apostle, 1 *Tim.* 2. 5. *Hebr.* 2. 9. So that it is a certain truth, all that are or shall be saved, are elected only in Christ Jesus,

Jeſus, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life. There is no *Præ exception*, or *abſolute* Fore-appointment, as partially deſigned in relation to Perſons, but upon Man's Diſobedience; Wherefore it ſhall not be ſaid, *The Fathers have eaten ſour Grapes, and the Childrens Teeth are ſet on edge; but he that eateth the ſour Grapes, his Teeth ſhall be ſet on edge; for all Souls are the Lords; as the Soul of the Father, ſo alſo the Soul of the Son is his*; and he hath ſaid, *the Soul that ſinneth, it ſhall die*, Ezek. 18. 2, 4. Yet hath the Lord no Pleaſure in the Death of the Wicked, but that the Wicked turn from his way and live: Wherefore he hath given the Beloved of his Soul out of his Boſom, to come into the World to ſave men from their Sins, that they might be made accepted in him: Therefore as by the Offence of one, Judgment came upon all men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon unto Juſtification of Life; read *Rom.* 5. 18. which makes it clear to me, the Lord will not condemn any for *Adam*'s Sin, who have not demerited his Wrath by Actual Tranſgreſſion.

Ezekiel 33. 11.

CHAP.

CHAP. V.

Concerning the Sacraments.

AS touching the Inſtitution of the *Sacraments* (ſo called) by which is meant *Water-Baptiſm* and the outward *Supper*; here alſo is another great Charge brought in againſt the *Quakers*, unto which I cannot but be very tender in the Anſwer; for I muſt confeſs, I my ſelf did once think them very chargeable in this Matter. Now that Baptiſm, even the Outward and Tipical Baptiſm was an Ordinance (that is to ſay, a Thing ordained by one that hath power to Ordain) as *John Baptiſt.* had Command from God to Baptize; this I do believe and own: But then the Lord himſelf hath ordained a higher Baptiſm, whereby he ſaveth, which ſurely is not the outward; No, that's not of Efficacy to obtain or effect ſuch an End which is Salvation (as I think, our Enemies themſelves will grant, and then why are they ſo angry with us, that we do not own it in their Outward Form?) But che One Baptiſm, neceſſary to Salvation, I do believe, is inward and Spiritual, being that of the Holy Ghoſt, fore-told by *John* the *Baptiſt*, Mat 3.11.

I indeed Baptize you with Water, unto Repentance (saith he) *but he that cometh after me is Mightier than I, whose Shoes I am not worthy to bear, he shall Baptize you with the Holy Ghost and with Fire.* This is the Baptism which Christ commanded his Disciples, that they should wait for, (and therefore I call it an Ordinance, because ordained by Christ) as you may read *Acts* 1. 45. *And being assembled together with them, he commanded them that they should not depart from* Jerusalem, *but wait for the promise of the Father, which,* saith he, *ye have heard of me; for* John *truly Baptized with Water, but ye shall be baptized with the Holy Ghost not many days hence.* The same did *Peter* Witness, *Acts* 11. 15, 16. *And as I began to speak* (saith he) *the Holy Ghost fell on them, as on us in the beginning; then remembred I the words of the Lord, how he said,* John *indeed baptized with Water, but ye shall be baptized with the Holy Ghost.* Now if any shall Oppose these Scriptures to prove outward and Water Baptism now in force, Mat. 28. 19. *Go teach all Nations, Baptizing them in the Name of the Father, &c.* John. 3. 5. *Except a man be born of Water, and of the Spirit he cannot enter into the Kingdom of God.* 1. Pet. 3. 21. *The like Figure whereunto even Baptism doth now save us, not the putting away the filth of the flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ from the dead.*

Some-

Something I shall write by way of Answer to them, these being the chief Texts that ever I heard brought to prove the same; As to the first, I say, that must needs mean the Baptism of which I am now speaking, (*viz.*) Spiritual Baptism; for Christs biding of them go, denotes their being impowred from him, to Baptize in, or rather *Into* his own and his Father's Name, which is the true Spiritual Baptism; besides, here is no Water made mention of, whence we may infer, the Apostles Ministry was to be the Laver in which they were to be baptized: See here their Mission, Christ bids them go teach, Baptizing; Baptizing is in the Present Tence, whilst they were Teaching; and as it was then, so it is now, the Spiritual and Inward Baptism goes along with the preaching of the Word of Life. To the second Scripture I Answer, If our Opponents will have that mean Material Water, may not we then as well conclude, that *John Baptist* meant Christ would Baptize them with *Material fire?* but if we understand the Power of the holy Ghost to burn up the Stubble (that naturally grows in us) by the latter, then must we also understand the same Power to cleanse us from our natural Filth by the former: But I know it will be expected I should prove this by Scripture, for which see *Tit.* 3. 5. *Not by Works of Righteousness which we have done* (saith the Apostle) *but according to his Mercy*

he

he ſaved us by the Waſhing of Regeneration and Renewing of the Holy Ghoſt. Here is the Waſhing of Regeneration to parrallel being born again of Water, and ihe renewing of the holy Ghoſt, to anſwer being born again of the Spirit, for the Waſhing of Regeneration, or Renew in of the Holy Ghoſt; and being born again of Wag ter, or being born again of the Spirit, are Terms Synonimous, or Expreſſions to the ſame purpoſe; all pointing at that one Baptiſm of the Spirit, ſo faithfully believed, and experimentally witneſſed by the *Quakers*, who are ſaid to deny Baptiſm to be an Ordinance: But how is it they deny it? let their Cauſe be examined, or there can no true Judgment be given whether they ought to be acquitted or condemned. Infant Baptiſm, or Sprinkling of Infants, this they do utterly deny, as a thing by men impoſed, and never by God or Chriſt inſtituted; neither is there any Scripture-Precept or Preſident for it: Indeed how ſhould there, ſince it was not taken up nor invocated for above 200 Years after Chriſt dyed; and then it was firſt brought in by one *Fidus* a *Roman*-Prieſt in the Year 248. which was aſſented to by *Cyprian*, Biſhop of *Carthage*, and firſt preacht up by *Auguſtine*; then decreed by the *Melivitan* Council; laſt of all ratified and confirmed

Read Thomas Lawſon's *Treatiſe Concerning Baptiſm*, page 53, 55.

firmed by Pope *Innocent* the third, which was not done till the Year 402. Yet we grant the Baptiſm of thoſe that were adult or come to Age, and had Faith to Entitle them unto it; this was the Baptiſm of *John*, who was a fore-runner of Jeſus Chriſt; but this was not permanent and continuing, but to paſs away, that Chriſt's might take place; *for he muſt increaſe, but I muſt decreaſe*, ſaith *John* himſelf, John 3. 30. For *John*'s Baptiſm was but a Figure of Chriſt's Baptiſme, *but that he ſhould be made manifeſt to* Iſrael, *therefore am I come Baptizing with water*, ſaith *John*, Chap. 1. 31. However, where any now have believed it ſimply their Duty to be baptized, as thinking it, either for the Furtherance of the Goſpel, or Tryal of their Faith, the *Quakers* are tender of judging them in that Caſe; but if they ſtick in the ſhadow, and reject the higher Miniſtration, then they are more Reproveable. But there is a third Scripture I am yet to ſpeak to, and that has reference to *Noah*'s Ark, which was a Figure (I have heard ſome of your ſelves ſay) of our Ark Chriſt, *The like figure whereunto* (ſaith the Text) *even Baptiſm doth now ſave us* (it muſt be a baptizing into Chriſt then) for the Apoſtle ſaith, *'Tis not the putting away the filth of the fleſh*; ſo then 'tis not Water-Baptiſm, for that can but purifie the outward man; that that is External cannot cleanſe the Spirit

that is Internal, and give the answer of a good Conscience towards God, as it followeth in the next words; wherefore, saith *Beza*, a Man (whose Memory ye pretend to honour) *The Baptism which answered to* Noah's *Ark, was not Material Water, but the Power of Christ within, which preserves us cleansed, and enables us to call on God with a good Conscience:* But then the last clause of the Verse ought to be considered, which having Co-herence with the foregoing words, saith, *by the Resurrection of* Jesus Christ. Lo here is the true Baptism indeed, the which I am now pleading for; and of which the Apostle speaks, *Col.*2. 12. *Buried with him in Baptism, wherein also ye are risen with him through the Faith of the operation of God, who hath raised him from the dead.* And now Reader, since there is but One Lord, One Faith, One Baptism, as saith the Apostle, *Ephes.* 4. 5. whether this Baptism be the Sprinkling of Infants, or outward Washing of grown Persons, or the inward Cleansing by the holy Ghost, I'll leave the Witness of God in thy own Conscience to judge: and then to determine whether the *Quakers* are not greatly wronged in being charg'd with denying Baptism.

Now I come to speak concerning the *Sacrament* (so called) of the *Lord's Supper*: In answer to which, in the first place, I must needs say, I find not the Word *Sacrament* in all the Scripture

Scripture, but if by Sacrament, ye mean a Sign, then can it not be of neceſſity to continue longer then till the thing ſignified is come, & clearly diſcover'd; ſo that granting it to be a Practice enjoyned, it was to laſt but its Day and Time, that was till Chriſt, who is the *Bread* of God, that cometh down from Heaven (which Bread is his Fleſh, that he gave for the Life of the World) ſhould come, according to his own Intention; ſee *Joh.* 6. 33, 35. Indeed the whole Chapter ſpeaks of Chriſt's being the true Bread, wherewith the Saints are nouriſhed; *and that he would come again after his Departure*; ſee his Promiſe to his Diſciples, *John* 14. 18. *I will not leave you comfortleſs, I'll come to you*; & that he meant an inward coming, ſee Verſe. 20. of the ſame Chapter, *At that Day ye ſhall know that I am in my father, and ye in Me, and I in You*, ſaith Chriſt. And therefore ſaith the Apoſtle, *I ſpeak as to Wiſe men, judg ye what I ſay, the Cup of Bleſſing which we bleſs, is it not the Communion of the Body of Chriſt, &c. for we being many are One Bread, and One Body; for we all are partakers of that One Bread*, 1 Cor. 10. 15, 16, 17. And indeed, I do believe that herein is the Communion of Saints (namely) in eating of the Fleſh, drinking of the Blood of Jeſus Chriſt; not Carnally, as the *Jews* thought when they murmured at him, ſaying, *How can this man give us his Fleſh to eat?* John 6. 52.

But ſpiritually, wherein conſiſts the true Brotherhood and fellowſhip of that Church which *is* in God, as with one another, ſo with the Father and the Son, by the holy Spirit, at the Spiritual Table of the Lord.

Now if any in proof of the outward Supper, ſhall produce that ſaying in *Matthew* 26. 26, 27, 28. *And as they were eating Jeſus took Bread, and bleſſed it and brake it, and gave to the Diſciples, and ſaid, take eat, this is my Body; and he took the Cup and gave Thanks, and gave it to them, and ſaid, Drink ye all of it, for this is my Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins.*

I Anſwer, That that Figuratively pointed to the true Bread, I think is very clear, ſo likewiſe that the Wine there figured out that Spiritual Wine which was to come from him, will not be hard to make appear; For in the very next Verſe ſaith Chriſt, *I will not drink of this Fruit of the Vine, untill that Day when I drink it new with you in my Fathers Kingdom.* And that he did not mean they ſhould ſtay for this Wine, till they came to Heaven (as ſome underſtand by the Word Kingdom) ſee what himſelf ſaith in *Matthew* 16. 28. *Luke* 17. 20, 21. *Verily I ſay unto you, there be ſome ſtanding here that ſhall not taſt of Death till they ſee the Son of man coming in his Kingdom. And when he was demanded of the* Phariſees, *when the Kingdom of*

God

God ſhould come? he anſwered them and ſaid; The Kingdom of God cometh not with Obſervation, neither ſhall they ſay, Lo here, or Lo there, for behold the Kingdom of God is within you. And that there this Wine was drunk by the Diſciples; ſee *Acts* 2. from the firſt Verſe to the 18th. When the Holy Ghoſt fell upon the Apoſtles, how full of the new Wine of the Kingdom they were, to the aſtoniſhment of Beholders! and certainly this Wine of the Spirit, or Wine of the Kingdom (which is all one; for Chriſt's Kingdom is a Spiritual Kingdom) muſt come from him; for he is the true Vine, as he calls himſelf, *John* 15. 1. So that the Text alledged, doth not at all prove outward and Elementary Bread and Wine to be of uſe after Chriſt's ſecond and Spiritual coming; for this he fulfilled before his Death, and the Holy Ghoſt was not given till after he was glorified, as you may read, *John* 7. 39.

But poſſible ſome may object, *It was practiſed by the Church of* Corinth *after Chriſt was inwardly come, after the Holy Ghoſt was given to them, as may be argued from* 1 Cor. 11. 14, 25. *Where the Apoſtle repeating Chriſt's words in* Matthew, *adds, this do ye as oft as ye drink it in remembrance of me.*

To whom I anſwer in the behalf of the people whom I have undertaken to ſpeak for; if any break outward Bread, and drink outward

Wine with a ſincere Intention, as believing it their duty that they may the more be put in remembrance of the Body and Blood of Chriſt, by the Remembrancer the Spirit of Truth, which is appointed by the Father to lead the Saints into all Truth, they judge them not, but rather hope that ſuch will come further out of the ſhadow to the Subſtance: But to do it meerly by Imitation or Tradition, as moſt do, is not to offer a Sacrifice to God in Righteouſneſs; however, the outward Supper cannot be the Communion of the Body and Blood of Chriſt, which the Apoſtle ſpeaks of in 1 *Cor.* 10. 15, and ſo on. This can be but a Sign, to put us in Remembrance thereof; and therefore, though it was commanded to, and Practiſed by the Church of *Corinth*, yet that doth not perpetuate its continuance: For ſo *was waſhing one anothers Feet, abſtaining from things ſtrangled and Blood, anointing the Sick with Oyl*, laid upon the Saints of old, which ye your ſelves judge not needful to be practiſed now. But if any ſhall ſay, *The Apoſtle relaxt ſome of theſe, by ſaying in* 1 Cor. 10. 25. *Whatever is ſold in the Shambles that eat, asking no Queſtion for Conſcience ſake.* Then it muſt be granted, that there is no neceſſity for the Continuance of the other; for the ſame Apoſtle ſaith, *the Kingdom of God is not Meat and*

Joh. 13. 14. *Act.* 15. 28, 26. *Jam.* 5. 14.

and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, Rom. 14. 17. *Let no man therefore judge you in Meat or in Drink, or in reſpect of a Holy Day, or of the New Moon or of the Sabbath Day*, ſaith he; *wherefore if ye be dead with Chriſt Jeſus, why, as though living in the World, are ye ſubject to Ordinances? touch not, taſt not, handle not, which all are to periſh with the uſing, after the Commandments and Doctrines of Men*, Col. 2. 16, 20, 21, 22. So here is as much ſaid for the aboliſhing of this latter (as to any neceſſity) as can be alledged for the former; therefore thoſe that can diſpence with the one, have ſmall reaſon to plead for the other: And yet I teſtifie, the Communion of the Body and Blood of Chriſt the *Quakers* do own, as that which every one muſt come to know and witneſs, or they have no Life in them.

Now I appeal to the *Reader*, How then can it be ſaid, that they deny the true Inſtitution of the *Lord's Supper*? Yet am I loath to leave the thing here, being willing to hope I write to ſome, who are Conſcientiouſly Scrupulous in this Matter, who ('tis like) are ready to ſay, as I my ſelf (in Heart) have often ſaid, viz. *To lay aſide this Adminiſtration, were at once to caſt off and count uſeleſs what ſo many Martyrs, in the* Marian *dayes, ſo* zealouſly contended for, *yea reſiſted unto Blood in ſtriving to maintain*: And

having this Opinion, I confeſs I was much ſwayed thereby, as thinking it had been meerly for the outward Adminiſtration, that they ſuffered Martyrdom; but having ſince more ſeriouſly conſidered the Matter, I can truly ſay, I have received this from the Lord for Anſwer, viz. *It was not to maintain thoſe outward Signs of Bread and Wine, but to bear Teſtimony againſt the falſhood and Foppery of* Tranſubſtantiation, *that the Worthies of thoſe dayes ſtood ſo ſtoutly againſt it, that they counted not their Lives dear unto themſelves, that they might finiſh the Teſtimony they had received from the Divine Spirit*: which indeed Hiſtory is clear in (to them that read with Underſtanding) For the Queſtion put to them was not, *Why do you break Bread and drink Wine, in your Sacrament, without Conſecration?* But, *What ſay you tot he Sacrament of the Altar, after the Bread and Wine is conſecrated? is the Real Preſence of Chriſt there, I or no?* This was the Interrogatory they were to anſwer: and bravely indeed did *Tindal*, *Philpot*, and others, maintain their Negation to this Queſtion; which thoſe that are acquainted with Martyrology, cannot but have a Knowledge of: Therefore the laying aſide theſe outward Signs, to be uſed by way of remembrance, when the Spirit it ſelf is their Remembrancer, This is not to put a ſlight upon the Sufferings of thoſe Martyrs who then was breaking through

a

a Cloud of Apoſtacy and Error, the bright ſide of which (bleſſed be our God) hath ſince more fully appeared.

To conclude this Point: If any ſhall be offended at what I have written to vindicate the laying aſide this outward Sign, where the thing ſignified is inwardly come; if they will dwell upon the Figure of the Death of Chriſt without, and care not to come to know and witneſs his Reſurrection and Life in themſelves, I'll leave them where they are; giving them to underſtand, I have not attempted a formal Conſultation of Error, but a Vindication of the Truth.

CHAP. VI.

Touching Free-Will.

ALthough I have heard ſay, *That the* Quakers *are* Freewillers; yet this doth not prove them to be ſo, no more than Peoples ſaying ſo, is proof that they deny the Scriptures: But ſince ſome are ſo willing to receive Reports againſt them, ſomthing I ſhall ſay as to this Particular in behalf of them, and that is this; They are not of thoſe that ſlightly ſay, *Man may be ſaved if he will*; for they know right well, *'Tis not of him that willeth, nor of him*

him that runneth, but in God that ſheweth Mercy; for we are not able of our ſelves, as of our ſelves, ſo much as to think a good Thought, but all our ſufficiency is of God, who worketh in us both to will and to do of his own good Pleaſure: And therefore ſay we with the Apoſtle, *Of his own Will beget he us with the Word of Truth, that we ſhould be a kind of Firſt Fruits of his Creatures*, James 1. 18. But ſince there is a Willing Faculty placed in Man, and this Will being corrupted, is naturally froward, and averſe to any thing ſpiritually Good; whereby man chooſeth that wherein the Lord delighteth not, and will not hearken to his Counſel, nor turn at the Reproofs of Inſtruction, which are the way of Life; but obſtinately purſues the ſinful Deſires and Luſts of the Fleſh, to his Soul's Ruin; and ſo his Deſtruction is of himſelf, and God clear of his Blood, by the Free Tenders of his Grace, and ſtriving of his ſpirit within him: If this be granted, then it will follow, if every Man be ſaved, this ſtubborn Will muſt be bowed and ſubjected, and brought into Obedience to the Lord Jeſus; for 'tis the Willing and Obedient, to whom the Promiſe is made, *Iſa.* 1. 19. So that Man muſt come to be freely willing to ſerve the Lord; and to take up the Croſs, and bear the Yoak of his Son *Jeſus Chriſt*, not only of Neceſſity,

Prov. 9. 23.

ceſſity, But of a ready Mind: And thus now, to have the Will ſanctified, and brought into the pure Obedience of him that ſanctifieth it, (which is an effect of the free Grace of God) here comes the true Freedom of *Will* to be known, even to be made free from Sin, being *delivered from the bondage of Corruption into the Glorious Liberty of the Children of God*; which agrees to that of the Apoſtle, *Romans* 8. 21. And here, as the Truth maketh free, Man comes to be free indeed, and to receive Ability to *attend upon the Lord without Diſtraction*, and *to do his Will on Earth as it is done in Heaven*, according to that Prayer which our Bleſſed Saviour taught his Diſciples, as we read in the ſixth Chapter of *Matthew*; *after this manner pray ye*, (ſaith Chriſt) *Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven*, &c. And yet, how *many* are there that will plead for this Plat-form of Prayer, who never expect to receive an Anſwer? *For ſay they, *The Will of God cannot be done perfectly here.* I grant, where the Kingdome of God

* *Can they think, that Chriſt would bid* his Diſciples *pray for what he never meant to grant? This were to render him, who is Truth it ſelf an Impoſtor, and to tax the bleſſed Son of God with Deceit. Oh Horrible!*

God is not come, there his Will can never perfectly be done; but where the Kingdom of God is known and witneſſed to be within; that gives power and Ability, and makes willing to yield Obedience unto his Requirings of us; ſo that here every one, according to their ſeveral Meaſures, may perfectly perform the Will of their Heavenly Father: Yet is here a vaſt difference between the Natural Freedom of Man's Will, which ſome plead for: and the Gracious Freedom thereof maintained by the *Quakers*; for that is quite another thing to what hath been ſlanderouſly reported of them.

CHAP. VII.

Concerning Inherent Righteouſneſs.

AS touching *Inherent Righteouſneſs*, (as a Righteouſneſs of Self is intended) a thing wherein this People have been falſly as well as foully aſperſed, it having been given out concerning them, *viz.* That hereby they expect to merit Heaven. Now ſeeing the Truth ſtruck at with ſuch a Soul-murdering Weapon as this, makes me (like *Creſus* his dumb Son) to ſpeak: What! can their Adverſaries wrongfully reproach them with nothing leſs then laying waſte

waste the very foundation of the *Christian* Faith? which stands in submitting to the righteousnes of Jesus Christ & not in establishing any Righteousnes of our own, as inherent in us and of our selves. But be it known to the World, though it hath been reported that the *Quakers* hold this dangerous Tenet, yet the Report will not hold true, when it comes to be examined: For although I haue heard others often charge it upon them; yet I never could find the person that durst say this was their own Confession, *viz.* That upon the account of Inherent, or Self-Righteousnes, they expect Salvation; (but if we will take the Confessions of those that are so forward to make Confessions for others, we may then believe the *Quakers* are as bad as they are pleased to render them to us: but we must not take things upon trust, but hear both parties, if we will be ingenious.) no Reader, they have no such expectation; far are such thoughts from them? For though they do reckon a man must be made inwardly Righteous by the power of Christ, that is meet for the Kingdom of Heaven; I think this amounts to no more then what I have heard asserted by a Teacher of your own,* *(viz.) That God freely bestows his Grace upon Men & Women, & afterwards rewards his own Grace in his*

* Namely *Loaves*, an *Independant* Preacher.

his own Children, which words plainly imply, the Grace of God to be free to all, and to be tendered within, which whoso accepts thereof to be led by the same, do thereby receive the Spirit of Adoption, and so come to obtain the reward of Children, which is a part in their Fathers Kingdom; and this indeed is according to the *Quakers* Principle; for they know right well Gods Grace is Universal, a proffer whereof he maketh unto all, by which they might be made a Righteous People, and in it come to enjoy Salvation: Therefore they believe that inward righteousnes is wrought by vertue of the Grace of God, and is a necessary qualification to fit man for Glory, which makes them choose with the Apostle, rather then talk of the Righteousnes of Faith, to *shew forth their Faith by their Works*; yet do they not expect to be saved, neither for their Faith alone, nor by their Works, but by Christ who worketh true Faith. For 'tis not Works of Righteousnes as done by them, nor only as Inherent in them, by which they expect to be accepted of God and justified before him, but by and through Christ Jesus, the Author and Worker of those acts in them and for them, whereby they know that they are in him, and he in them; and they hold him as their Head, into whom all things are gathered together in one, even in him. *How comes it about then* (it may be asked) *that this report*

report has ſpread ſo far concerning them? Why truly Reader, if I may give in my Anſwer, it muſt be this, *He who was an Enemy to all Righteouſneſs, ever ſince the beginning, ſeeing the Faithful among this People, not only Nominally, but really Righteous, throughout their Converſation, he hath been ſo inraged againſt them, that he hath not ſpared any pains to put on his Inſtruments to Reproach and Vilifie them:* Therefore have they been masked with the moſt affrighting Vizards of Self-Righteouſneſs and Self-Sufficiency to bring about their own Salvation, that if poſſible, *he might fright People from having any converſe amongſt them; but notwithſtanding the Wrath of the Adverſary, their Innocency will appear with its open Face*; for the time is now a haſtning, wherein it will be ſeen who are but Nominally, and who are really Righteous. *Bear with me my Friends, to whom I dedicate this little Tract: For though I rank'd this point amongſt the Scruples of the Moderate*, having heard ſome, whom I eſteem ſuch, lay this Principle to the *Quakers* charge; but now being better acquainted with them, *I find they have wrongfully charged it upon them, and therefore I can do no leſs but uſe ſome ſharpneſs of Speech to refute the falſneſs of this Opinion*, that through a miſtaken Zeal (I am apt to think) ſome have taken up againſt them: Well may I ſay Miſtaken; for were the *Quakers* rightly underſtood, People would

would find that they have as low Thoughts of any Human Righteousness, as those that daily confess all their Righteousness to be but as filthy Rags.

CHAP. VIII.

Concerning a Possibility *of a* Total Fall *from* True Grace.

THIS Doctrine being held by the *Quakers*, it hath been branded with the Approbrious Term of *Heterodox*; which if so, I know not how the Apostles Doctrine can be accounted *Orthodox*; and yet I know the *General* Opinion of many Professors is, *once in Grace, and ever in Grace* (or, *Once in Christ, and ever in Christ*) But it is not Universality, if they had it, that can give a certainty; if this would have sufficed our Ancestors needed not to have divided from her who stiled her self the Universal Church: Therefore, as *we are not to follow a multitude to do Wickedly*; so neither are we to receive an Opinion for Truth, because it is so received by many. Here I'll digress no further, but proceed to shew the Apostles Judgments in this matter: *Paul* speaking of the *Jews* (whom he calls the Natural Branches of the true Olive) *how that they were broken off*; that the *Gentiles*

tiles (whom he compares to branches of a wild Olive) they might be grafted in, ſaith the Apoſtle, to them: *Well, becauſe of Unbelief they were broken off, and thou ſtandſt by Faith; be not High-minded but fear; for if God ſpared not the natural Branches, take heed alſo, leſt he ſpare not thee. Behold therefore* (ſaith he) *the goodneſs and ſeverity of God towards them that felt ſeverity; but towards the goodneſs, if thou continue in his goodneſs, otherwiſe thou ſhalt be cut off*, Rom. 11. 20, 21, 22. And the Author in his Epiſtle to the *Hebrews*, having ſpoken of *Iſrael* of Old, to whom God ſware in his Wrath, *That they ſhould not enter into his Reſt*; he Cautions them, ſaying, *Take heed, leſt there be in any of you an Evil Heart of Unbelief in departing from the living God*, Heb. 3. 12. And in Chap. 4. he exhorts both them and himſelf, ſaying, *Let us labour therefore to enter into that Reſt, leſt any man fall after the ſame Example of Unbelief.* And in Chap. 6. Verſ. 4, 5, 6. He ſhews them the danger of falling, for ſaith he, *'Tis impoſſible for thoſe who were once enlightned and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted of the word of God, and the Powers of the World to come, if they ſhall fall away, to renew them again unto Repentance; ſeeing they Crucifie to themſelves the Son of God afreſh, and put him to an open Shame.* And in Chap. 12. Verſ. 15, he

wishes them *to look diligently, lest any fail of* (or from) *the Grace of God, lest any Root of bitterness springing up should trouble them, and thereby many be defiled.* Nor was this his Suspition concerning others only, but his Supposition of himself; *For I keep under my Body, and bring it into Subjection,* saith he, *lest that by any means, when I have preached to others, I my self should become a cast away,* 1 Cor. 9. 27. And in his Epistle to *Timothy* he speaks positively, *The Time will come when they Will not endure sound Doctrine, but after their own lusts shall heap unto themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables,* 2 Tim. 4. 3. 'Tis likewise said of *Hymeneus* and *Philetus, that concerning the Truth they have Erred,* 2 Tim, 2. 17.

* Dr. *Annesley.*

And this I have heard publickly asserted, by one Eminent in your own Esteem * (viz.) *That there could be no Hereticks if some did not Apostize from the true Faith.* Which he infer'd from *Paul*'s Advice to *Titus,* Chap. 3. Vers. 10, 11. where he bids *A Man that is an Heritick after the first and second admonition, Reject; knowing that he that is such is subverted and sinneth, being condemned of himself.* And this was the Exposition which he gave upon the Text (*viz.*) *A Heretick is one that maintains an Error, contrary to the Light of his own Conscience,*

ance, pertenaciously persisting in it, notwithstanding Reproof. And without doubt the Text was truly exposited, may we understand him to intend the Light of Christ Jesus in the Conscience; (for 'tis Christ the true Light, who lighteth every Man's Conscience, and that is the Light of Conscience) which if we may believe, he had regard unto; then it will follow from the fore-going words, *First*, That it is possible for People to turn from the true Grace of God, by sinning against the Light, which he hath placed in their Consciences: *Secondly*, That those are Nick-named (or Mis-called) who are called *Hereticks*, for acting according to the Dictates of their enlightned Consciences (or, which is more clear, to say: For being guided by the *Light* of Christ in their Consciences:) *Thirdly*, it follows, that 'tis utterly impossible to prove a man an Heretick, unless he be guilty of Heresie, and condemned in himself by the Light of Christ placed in his own Conscience to shew him what is Error, and what is Truth. Thus much the words import; but it may be, some will refuse to confess to the Import of them, for fear of being counted *Quakers* herein: Howbeit, the Spirit speaks expressly, *That in the Latter Dayes some shall depart from the Faith*, &c. 1 Tim. 4. 1. And such who have so done, we know that inward Condemnation doth attend them, according as the

Apostle *Peter* and *Jude* spake of some in their Day, as *had forsaken the Righteous Way, and were gone astray following the Way of* Balaam, *the Son of* Bosor, *who loved the Wages of Unrighteousness:* These saith *Jude, are Wells without Water, Clouds carried about with a Tempest, to whom the Mist of darkness is reserved for ever; for when they speak great swelling words of Vanity they allure through the Lusts of the Flesh, through much Wantonness, those that were clean escaped from them who live in Error: For if after they have escaped the common Polutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter End is worse with them than the Beginning; for it had been better for them not to have known the Way of Righteousness, then after they have known it, to turn from the holy Commandment delivered unto them; but it is happened to them, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire,* 2 Pet. 2. 15, 17, 18, 20, 21, 22. And hence in Chap. 3. Vers. 17. of this Epistle, the Apostle gives Caution to whom he wrote, saying, *Ye therefore beloved, seeing ye know these Things, beware lest ye also being led away with the Error of the Wicked, fall from your own stedfastness.* For 'tis threatned by the Lord, That *when the Righteous man turneth away from his Righte-*

Righteouſneſs, and commits Iniquities, and dyeth in them [Mark, here is included a Total Fall] *for his Iniquity that he hath done he ſhall Dye*, Ezek. 18. 26. and 33. 13. Wherefore we are exhorted to continue in the Grace of God, and to keep our ſelves in the Love of God, becauſe of the danger that there is of falling from this Grace; *for 'tis thoſe that endure to the End that ſhall be ſaved*; theſe are Chriſts own words in *Mat.* 16. 26. *Mark* 24. 23. *'Tis to thoſe that are faithful unto Death, to whom is promiſed a Crown of Life*, Rev. 2. 20. *Such as are implanted into Chriſt, and abide in him, they ſhall inherit the Kingdom. For if a man abide not in me*, ſaith Chriſt, *he is caſt forth as a Branch, and is withered*, John 15. 6. And in Verſ. 10. He tells them, *If ye keep my Commandments, ye ſhall abide in my Love, even as I have kept my Fathers Commandments and abide in his Love.* Thereby ſignifying, that if we keep not his Commandments, neither ſhall we abide in his Love; ſo then if we abide not in that which keeps us in the Love of God, we cannot abide in God, for *God is Love*, 1 John 4. 16.

See *Reader*, here is a whole Cloud of Witneſſes bearing Teſtimony, that 'tis Poſſible, if there be not a diligent watching, for People to *fall of* (or rather fall from) that meaſure of the true Grace of God, which was once given to

them. Therefore what the *Quakers* hold in this point is no New Doctrine: For if this could not poſſibly be, how could any do deſpight unto the Spirit of Grace, or Reſiſt the holy Ghoſt? Yet do this People believe, A *Chriſtian* may come to ſuch a growth, and ſtanding in the Grace that is in Chriſt Jeſus, from which he cannot fall away, according to that Promiſe in *Rev.* 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is* New Jeruſalem *which cometh down from Heaven, from my God, and will write upon him my New Name.* And they alſo believe, That ſuch a one may come to be aſſured, that he is in ſuch a ſtate, even as the Apoſtle was, who ſaid, *for I am perſwaded, that neither Death nor Life, nor Angels, nor Principalities nor Powers, nor Things preſent, nor Things to come, nor Height nor Depth, nor any other Creature ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord,* Rom. 8. 38, 39.

CHAP.

CHAP. IX.

Concerning Perfection.

WHich Doctrine, though it be firmly founded in Scripture, yet it is rejected and ſet at naught, becauſe 'tis believed by the *Quakers*; notwithſtanding which they freely confeſs, that a perfect Principle they plead for, and preſs the neceſſity and benefit of man's believing and conformity to it: Therefore I ask their Adverſaries, Is it any Crime to be Perfect? To which if they ſhall anſwer, (as in effect they have ſaid) *This is to be accounted Vile.* To ſuch my Reply is, I hope that the Lord will enable his People to become, & be counted more vile: For to this *Abraham* was commanded by God under the Old Teſtament, as 'tis written, *Gen.* 17. 1. The Lord appeared unto *Abraham* ſaying, *I am the Almighty God, walk before me, and be thou perfect.* And to this we are commanded by Chriſt under the New, whoſe words are thus Recorded, *Mat.* 5. 48. *Be ye therefore Perfect, as your Father which is in Heaven is Perfect.* Nor is it only commanded, but alſo promiſed; ſee *Rom.* 6. 14. *For Sin ſhall not have Dominion over you.* And in 22, 23 verſes, there we find it experienced; for the Apoſtle ſpeaks of ſuch as were *made free from Sin, and*

become Servants to God, and had their fruit unto Holineſs, and the end everlaſting Life: For the Wages of Sin is Death, but the Gift of God is Eternal Life through Jeſus Chriſt our Lord. And in *Rom.* 8. 2. there *Paul* ſpeaks his own experience, *For the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death,* ſaith he. And therefore he exhorts the *Corinthians, Having theſe Promiſes dearly beloved, let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God,* 2 Cor. 7. 1. And in 1 *Cor.* 2. 6. 'Tis ſaid, the Apoſtle ſpake Wiſdom among them that were Perfect; and in 2 *Cor.* 12. 9. the Apoſtle wiſhes their Perfection: and thus he concludes his Epiſtle to them in the 11th. verſe of the ſame Chapter, *finally Brethren, farewel, be Perfect,* &c. And this was it the Apoſtle *James* deſired, (*viz.*) that thoſe to whom he wrote might be perfect and intire, lacking nothing, *James* 1. 4. For it was the end of the Apoſtles Miniſtry, that they might preſent every man perfect in Chriſt Jeſus, labouring fervently in Prayer for them, that they might ſtand perfect and compleat in all the will of God: And in behalf of the *Theſſalonians*, *Paul* prayeth, *That the very God of Peace would ſanctifie them wholly, that their whole Spirit, Soul and Body*

1 *Col.* 1. 28.

Body might be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt * 1 Theſ. 5. 23. And we find the Apoſtle *Peter* making the ſame Supplication, even *that the God of all Grace would make them perfect*, 1 Pet. 5. 10. This being the very end for which God appointed Teachers in his Church, as 'tis written, *Epheſ.* 4. 11, 12, 13. *He gave ſome Apoſtles and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* Yea, this ſeems to be the end of Chriſts giving himſelf for his Church, that he might ſanctifie and cleanſe

* *Upon which Text I heard a Preacher of your own thus paraphraſe;* The words, *ſaith he*, ſignifie a compleatneſs in the ſubject, that nothing be wanting: For to be negatively blameleſs, is to be without Crime, to be without Offence, to be without Fault; but to be poſitively blameleſs, is to be in ſome meaſure Innocent; 'tis to be like *Adam* in his pure Creation; 'tis to make Chriſt our Pattern. *Now whether this doth not mount to Perfection I'll leave the Reader to Judge.*

cleanſe it, that he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch thing, but that it ſhould be Holy and without Blame; ſee *Epheſ.* 5. 26, 27. Therefore thoſe that deny Perfection to be attainable by the Lords People, do in effect deny Chriſt the one Offering: For by one Offering he hath perfected for ever them that are Sanctified, as ſaith the Apoſtle, *Heb.* 10. 14. Wherefore ſaith *John*, *Whoſo is born of God doth not commit Sin, for his Seed remaineth in him, and he cannot Sin becauſe he is born of God*, 1 John 3. 9. Theſe and many more Scriptures which I might have quoted, do abundantly ſpeak forth a Man of God, or truly a godly man, to be Perfect or compleat in Chriſt: Therefore *Perfection* muſt needs be attainable even in this Life; and to ſhew that it is not altogether unfeaſible to be attained, I ſhall bring in Inſtances of ſome which have attained it: Noah *was a juſt man and Perfect in his Generation*, Gen. 6. 9. Job *was a Perfect and an Upright Man, one that feared God and eſchewed Evil*, Job 1. 8. Nathaniel *was an Iſraelite indeed, In whom was no guile*, John 1. 47. Zacharias *and* Elizabeth *were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs*, Luke 1. 5, 6. *Indeed, this is the one thing needful; for Circumciſion is nothing, and Uncircumciſion is nothing, but keeping the Commandments*

of

of God, 1 Cor. 7. 19. *This is that that hath the Bleſſing, and gives right to partake thereof; for 'tis written, Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City*, Revelation 22. 14. And this is the Pertection the *Quakers* plead for, *viz.* That people may conform unto, and come to be guided by that perfect Principle of God, placed not only in their Conſciences, but in the Conſciences of all men; which as they yield obedience to, they will be enabled to keep the Commandments of the Lord, and ſo come to witneſs in themſelves the fulfilling of his Determination, which is, To finiſh Tranſgreſſion, and to make an End of Sin, and to bring in everlaſting Righteouſneſs, as was ſeen in *Daniel*'s Viſion, Chap. 9. Verſ. 24.

CHAP. X.

Concerning Infallibility.

ONe Charge more I have heard brought in againſt the *Quakers*, and that is, *They own Infallibility, and this* (ſay ſome) *there is none own but the* Papiſts *and them; therefore we know not how to diſtinguiſh them.*

I An-

* *It is not at present laid upon me to discover all the Errors of* Popery, *therefore I shall say no more, then what is pertinent to my present Matter: But that the* Papists *are far from* Infallibility (*notwithstanding they pretend highly thereto*) *their difference in Doctrines* (*to which* Bellarmine *himself hath confest with the Disagreement of their* Popes (*one pulling down what another had set up*) *and the Dissention of their* Councils (*particularly about the* Popes Supremacy, *their* Priests Marriages, *and* Worshipping of Images; *wherein one Synod*

I Answer: * Because the *Papists* say, *Their Church is infallible*, (which ye your selves affirm to be no true Church; so not the Spouse of Christ, but the Mother of Harlots, and all Abominations of the Earth) and because the *Papists* say, *Their Councils are Infallible*, (whom we know do miserably thwart and contradict one another) and because they say, *The Judgments of the* Pope *that's Infallible* (tho he speak never so much besides the Matter) And now, because the *Quakers* say, *The Spirit of the Lord, that is infallible* (which teaches to deny all Ungodliness and Worldly Lusts, and is alwayes at Unity with its blessed self, and is the *Christians* Oracle for Advice in all Concerns) will there admit of no distinction between these? Certainly

ly they want Reaſon as well as faith, who can not judge how theſe may be diſtinguiſhed: They place *Infallibility* in *Perſons*, we in the *Holy Spirit* and its *Teachings*.

hath decreed what another hath diſſannulled) *their own Writings witneſs againſt them; which thoſe that have read any thing of* Papal *Story, cannot but have a Knowledge of.*

But further to clear the Matter, and wipe off this Scandal, of the *Quakers* being counted *Concealed Papiſts* (I think) *George Whitehead* and *William Penn*, their Declarations before the Parliament, at their Seſſions, held in the firſt Moneth, *Anno* 1678. together with the *Teſt* (containing ſeveral Articles, ſhewing the Doctrinal Differences between the *Quakers* and the *Roman Catholicks*) which was ſubſcribed to by ſeveral Hands of ſuch as are well known in this City, and then given in to a Committee of Parliament, requiring the ſame; and the Caſe was afterwards moved in the Houſe: ſo that, as I ſaid before, (I think) ſure the Knowledge of this publick Diſcrimination, may very well ſerve any that are but willing to be undeceived, both to rectifie their Miſtakes concerning the People called *Quakers*, and to give them ſatisfaction: For I muſt confeſs, it went far with me, in my own ſerious Thoughts about them, although then I was far from them.

them, yet I could not but conclude, there was a Hand of Providence had wrought wonderfully for them, in giving them an Opportunity of clearing both themſelves and their Principle of that unjuſt Cenſure, which had ſo long lain upon them.

But to conclude this Point: Though I have heard it ſaid, *The* Quakers *hold themſelves Infallible*; I ſee now it is not ſo: they hold not themſelves Infallible, as they are Men; but only as they are guided by the infallible Spirit, namely, the Spirit of the Lord, a meaſure of which he hath placed in all men, and this never failed any, who were led by the ſame: yet whatever can be ſaid to evince the Truth of the *Quakers* Principle, whereby the Innocent may be vindicated; 'tis no wonder to have their Sayings wrong reported, and their Sence quite perverted.

And now my former acquaintance, to whom I preſent this ſmall Treatiſe; will you yield your ſelves miſtaken in the Reports you have received? I freely acknowledge to you, for my part I am willing ſo to do, and that with Shame taken to my ſelf herein, my Lot having been caſt ſo near this Land of *Goſhen*, that it may well be wondred at, why I did not diſcern my Miſtakes long ere this time: Now though it cannot be ſo ſaid of you, that the Light has ſhone ſo clear about you, yet know this every

one

one of you, the Light hath ſhined in you, and that (I am ſure) as it is heeded, will make manifeſt to you, how falſly the People called *Quakers* have been accuſed: They have been looked upon (like the Apoſtles in days paſt) as Setters forth of *ſtrange Gods*; they have been counted as *unknown*, & yet well *known*; they have been reckoned as *Deceivers*, & yet *true*: for Truth don't uſe to ſuffer under its own Name; but when men can faſten the name of *Hereſie* upon its Principle, then they think they have Pretence enough to puniſh its Proſelytes; and ſo it is with theſe, as it was with the *Chriſtians* of old; their Adverſaries put Bear-Skins upon them, and then ſet Dogs to bait them. There were ſuch, 'tis known, that were counted the Filth of the World, and as the Off-ſcouring of all things, who wandred about in Sheep-skins and Goat-skins, being deſtitute, afflicted, tormented, of whom the World was not worthy: And what if I ſhall ſay, ſuch there are now? yet are they Slighted, Contemned, Derided, Reproached, Reviled, Defamed, Slandered, Traduced, Malign'd, Vilified and ſet at nought, as if the worſt term that could be given them, were even good enough: One while, they are branded for *Illiterate Novices*; another while, counted ſo profoundly Learned, that they muſt needs be *Jeſuits*: though that Order can boaſt of Antiquity, whilſt theſe are looked upon as

a Novelty; yet are they found in the ſame ancient Faith with Righteous *Abel* in the beginning: But 'tis no new thing for Truth to be called an *Upſtart*, and then proſecuted under the Name of *Novilliſm*.

Thus, having ſhewn in ſeveral Particulars how groſly people have abuſed the *Principle* of *Quakers*, I ſhould nextly come to ſpeak concerning their Practices, to ſee if they find any more Favour; but remembring my Promiſe was, not only to rectifie Peoples Miſtakes concerning, but to inform them in the Principle of True Religion (for the Principle of Truth is but One) I ſhall therefore, according to the Manifeſtation of the Spirit given unto me, endeavour to ſignifie, *What this Principle is*, *From whom it comes*, and *Whereto it leads*.

PART. II.

PART. II.

Concerning the
Principle of Truth.

What it is, From Whom it comes, and Whereto it leads.

§. 1. IT is a Principle of Divine Light and Life, of Christ Jesus, placed in the Conscience, which opens the Understanding, enlightens the Eye of the Mind, discovers Sin to the Soul, reproves for it, and makes it appear exceeding sinful; quickens such as except and believe in it, though they were dead in Trespasses and Sins, makes them alive to God, and bringeth up into Conformity to the Image of his Son Christ Jesus, that he may be the First-born among many Brethren.

That this Description accords with Apostolical Doctrine, see *Ephes.* 5. 13. *All things that are reproved, are made manifest by the Light; for whatsoever doth make manifest, is Light.* Therefore saith Christ, *John* 3. 20, 21. *Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should*

be reproved: But he that doth Truth, cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God. Epheſ. 2. 4, 5, 6. *But God, who is rich in Mercy, for his great Love, wherewith he loved us when we were dead in Sins, hath quickened us together with Chriſt, &c.* Rom. 8. 29. *For whom he did fore-know, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.*

Thus in general have I briefly deſcribed the *Chriſtian-Principle*; but that I may make it further intelligible unto you, I feel it upon me to write more particularly, that ſo when you ſhall read it by a familiar Denomination, you may the ſooner be prevail'd upon to yield to it's Operation.

§. 11. In the firſt place, This Principle, of which I am now writing, 'tis *the Grace of God that brings Salvation, and hath appeared to all men, teaching us, that denying Ungodlineſs and Worldly Luſts we ſhould live Soberly, Righteouſly, and Godlily in this Preſent World,* as ſaith the Apoſtle, *Tit.* 2. 11, 12. *Even that Word of his Grace, which is able to build us up, and to give us an Inheritance, among all thoſe that are Sanctified, through Faith which is in Chriſt Jeſus*; ſee *Acts* 26. 18. *By which Grace we are Called, Juſtified and Sa-*

Gal. 1. 15.
Rom. 3. 24.
Epheſ. 2. 8.

ved.

ved. That is, if we believe in the same, if we receive it, and continue therein, grounded and settled, and be not moved away from the Hope of our Calling, nor from the Hope of the Gospel, which we have heard, and which was preached to every Creature which is under Heaven, according as it is written, *Col.* 1.23. But if we turn this Grace into Wantonness, and so receive it in vain; then indeed it will not save us: However, this Grace of God, in it self is able and sufficient to save all, to whom it appears, and all that believe in it, and are led by it are preserved; because it was by this Grace of God, that his Son Christ Jesus should taste Death for every man: For there is no difference between the *Jew* and *Greek*; but the same Lord over all, is Rich unto all that call upon him: *For the Lord is Gracious and full of Compassion, slow to Anger, and of great kindness: The Lord is good to all, and his tender Mercies are over all his Works*, as you may read *Heb.* 2. 9. *Rom.* 10. 12. *Psal.* 145. 8, 9. All which are clear proofs, that the Grace of God is both Free and Universal; which Grace of God is elsewhere called the Light of Jesus, he being that Gift of Grace, *given by God to enlighten the Children of men*, as it is written of him. Joh. 1. 9. *He is that true Light, who lighteth every man that cometh into the World.* And this is he whom the Father promised by the Mouth of his Pro-

phet, saying, *I will give thee for a Covenant of the People, for a Light of the Gentiles*, Isa. 42. 6. The same is again spoken of, Chap. 49. 6. *It is a light thing that thou shouldst be my Servant to raise up the Tribes of* Jacob, *and to restore the Preserved of* Israel; *I will also give thee for a Covenant to the* Gentiles, *that thou may'st be my Salvation to the Ends of the Earth.* And the Prophet *Isaiah*, speaking to the Church, Chap. 60. 20. saith thus, *The Lord shall be thine Everlasting Light.* To which the Prophet *David* brings in his Experience, *the Lord is my Light and my Salvation*, saith he, *Psal.* 27. 1. This is indeed the mighty Saviour, he upon whom the Father hath laid help, and who is able to save unto the uttermost, all that come unto God by him, whose appearance is Light, whereby he Discovers and reproves Sin in men; see therefore that none reject him.

Rev. 3. 7. For this is he, who hath the Key of *David*, that openeth the Understandings of his People, by which they understand the Scriptures when they read them.

This is he, who hath discovered himself to be God manifest in the Flesh; and also doth manifest himself in our Mortal Flesh, in which we dwell.

This is he, who when he was on Earth yielded both Active and Passive Obedience to

his heavenly Father, in Life Doctrine and Death; which I firmly do believe, was a Sacrifice acceptable unto God for the Sins of Men; by believing in whom; and yielding Obedience to him, Pardon and Remission of Sins comes to be known; and so the Creature finds Acceptance with the Father through the Son.

This is he, who justifies by Faith in his own Name.

This is he which imputes his own Righteousness to the Children of men (without whose applicatory act and Gift of Grace, in imputing his own Righteousness unto us all creaturely actings are but in vain.)

This is he that hath laid down his Life for us, and took it up again; for saith he, *I have Power so to do*, John 10. 18. And by the same Power that raised his own Body out of the Grave, doth and will he raise up the Souls and Bodies of Believers to glorifie his great Name.

For this is he that Acquits his People of all Sin, old as well as new, taking away and cleansing them from the Sins of their first and fallen Natures, as well as pardoning (upon Repentance) those Sins which some have at unawares or through weakness fallen into, after they have received the Knowledge of the Truth: For he who is called the Light of the World, *John* 8. 12. *John* 1. 9. The same is

called the Lamb of God, that taketh away the Sins of the World, verſ. 29. And therefore was his Name called Jeſus (a Saviour) for it was ſaid he ſhould ſave his People from their Sins, *Mat.* 1. 21.

This is he, who baptizeth his People with the Water of Life and Regeneration, and ſealeth up his love to their Souls, by giving them his Fleſh to eat, which is the true Bread that cometh down from Heaven.

This is he that gives true freedom of will to his People, whereby they can cheerfully ſerve him, and keep the Word of his patience, though in much affliction, and he hath promiſed to keep ſuch in the hour of Temptation, *Rev.* 3. 10.

This is the Lord our Righteouſneſs, and he of whom our Righteouſneſs is,

* Jer. 23. 6. Iſa. 54. 17. & 56. 1. 25. 9.

* as ſaith the Prophet, which while we abide in him, we have a ſure ſtanding; But if any go out from him, who is a God at hand, and whoſe Salvation is near to be reveal'd in all that wait for him; then 'tis no wonder if they fail of the Riches of that Grace which is treaſured up in him.

This is he whoſe Works and Wayes are all Perfect, and in him we are made compleat; that is as we are guided by his Spirit, which he gives to lead the Saints into all Truth, according

cording to his promiſe, *John* 16. 13, 14. *Howbeit, when the Spirit of Truth is come, he will lead you into all Truth; for he ſhall take of mine and ſhall ſhew it unto you,* ſaith Chriſt; and this his Spirit by which his People are led, is an Infallible Spirit: *Now if any man have not the Spirit of Chriſt* (which is Infallible) *he is none of his,* ſaith the Apoſtle, *Rom.* 8. 9. And now if any man have and profeſs to be led by this Spirit of Chriſt, he is made a Scoff even by the very Profeſſors of this Age.

Thus I have again touch'd upon the former Particulars, wherein I undertook to Vindicate Truth and its Followers, in all which (Chriſt the Light and Life of Men) is all in all unto his People: For *Chriſtianity* doth not conſiſt in the belief of ſo many Doctrines, Articles and Principles (as ſome ſuppoſe) but in conformity unto that one Eternal Principle, as to wit, the Light of Chriſt manifeſt in the Conſcience, and yet leads into a heavenly Order both in Doctrine, Principle and Converſation, according to the diverſity of its Gifts, whereby man comes not to be at liberty in his own Will, but bound again to God, which is the true ſignification of the word *Religion*: And this Light of the unerring Spirit (by which the Lord leads his People in the Way Everlaſting) it ſhineth within, (marg.) *It ſhineth in the Darkneſs, though* *John* 1. 4.

the Darkneſs comprehend it not, as ſaith the Apoſtle, *John* 1. 5. It ſhines in the dark Heart of man, though man in his dark ſtate cannot diſcern what it is, yet is this that ſure Word of Prophecy, whereunto we do well to take heed, as unto a light that ſhineth in a dark place, until the Day dawn, and the Day-Star ariſe in our Hearts, according to that, 2 *Pet.* 1. 19. Which is as much as if the Apoſtle had ſaid, This is commendable that you give diligent heed to the leaſt meaſure of this Light, or Grace of God, which he hath diſpenced to you, till he ſhall ſee fit to beſtow a greater meaſure upon you. For 'tis ſtill but one thing that I am deſcribing, although rendred by divers Names, inaſmuch as the ſure Word of Prophecy, and the Day-Star here ſpoken of, differ only in Degrees, not in Nature and kind; both which Expreſſions denote to us, that one gift of Light and Grace through Chriſt Jeſus freely beſtowed on all men, and according to the improvement that they make of their Meaſures, ſo an increaſe thereof is adminiſtred to them: It was by this Light that *Job* walked through Darkneſs, *Job* 27. 3. And it is by this Light that we come to ſee our Darkneſs; but 'tis not that we ſhould abide in Darkneſs, but walk through it, and come out of by following the Light of Chriſt, that in his Light we may ſee more Light, and ſo come to receive

ceive the Light of Life, as 'tis written, *John* 8. 12. *Then ſpake Jeſus unto them, ſaying, I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life.* And praiſed be the Lord, there is a Remnant who have experienced it, and can ſay with the Apoſtle, this thing is true in them (viz.) *The Darkneſs is paſt, and the true Light now ſhineth,* 1 John 2. 8. Which Light is a Light of the Spirit of the Lord dwelling in his People; and therefore whatever the World may think concerning them, 'tis no preſumption in them to own they are made Profeſſors of the ſame: For ſaith the Apoſtle to the *Corinthians, Know ye not that ye are the Temples of God, and that the Spirit of God dwelleth in you; For ye are the Temples of the living God; as God hath ſaid, I will dwell in them, and walk in them,* 1 Cor. 3. 16. 2 Cor. 6. 16. Now ſince God himſelf is ſaid in Scripture to dwell and walk in his People; why ſhould it be thought Arrogant for them to ſay, Chriſt in them is the hope of their Glory, according to that of the Apoſtle, *Col.* 1. 27. *To whom God would make known what is the Riches of the Glory of this Myſtery among the* Gentiles, *Chriſt in you the hope of Glory.* And let me tell you, this was the Judgment of Dr. *Langly*, which I my ſelf heard from him, in a Sermon preach't upon that Text, (viz.) *That the great Goſpel*

Trea-

These Instances I bring in to shew how those that speak against the *Quakers* Principle, (which is Christ manifest within) are forced many times (by the Power of the same Principle in themselves) in plain words to confess to the same. *Treasure is the Lord Jesus Christ, and the Glory of that Treasure is Christ in us.* This was his Observation, and this I think is Confession clear enough to the truth of our Assertion (viz.) That in being guided by the Light (which is the Spirit of Christ) within us; hereby a sure Hope of Eternal Glory is Given to us: However we do not conclude Christ in our selves only, but we say a measure of his Light (in order to shew the way of Life) every man is, or hath been enlightned with; nor yet do we include him in the fleshly Temples of Men and Womens Hearts, so as to exclude him from being any where else, but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his appearance in our Hearts, he is continually at the Right *Hand of God*, at the Right Hand of the Majesty on High, ever Living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.

For this Grace of God, which is the Light of Jesus, 'tis a measure of the Divine Spirit; and a Manifestation of it is given to every man to profit

profit withal; see 1 *Cor.* 12. 7. Yea, this Universal Principle, which I am describing, it is a Measure of the quickening Spirit, even of that Spirit which raised up Jesus from the Dead; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our Mortal Bodies quickened, so as to capacitate us to serve the Lord with our Spirits, and with our Bodies, which are his.

Now if any shall think I have raised the Principle too high, let them read, *Rom.* 8.11. And they will find the Apostle speaking expresly, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Therefore (as I said before) 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dwelling in them; for 'tis not the Light of Nature, nor the Dictates of a Natural Conscience; but a Spiritual Divine Principle, by which Men and Women are raised from the Death of Sin, to serve God in Newness of Life, and Obedience of Conversation.

No *Reader*, let me tell thee, Nothing Natural will, or can, reach so far, Nature cannot change Nature; it must be a higher Power, that can cause to put off concerning the former Conversation, the Old Man, which is Corrupt, according to Deceitful Lusts; by re-

renewing the Spirit of the Mind, ſo as to cauſe us to put on the New Man, Chriſt Jeſus, which after God is created in Righteouſneſs and true Holineſs; and ſo Old things are made to paſs away; behold, all things are become New: Lo here is a New Creature, as there is a putting off the Old Man with his Deeds, there is a paſſing away of the firſt Heavens and the firſt Earth; and then behold, New Heavens and a New Earth, wherein dwelleth Righteouſneſs, as there is a coming to this Law of the Spirit of Life in Chriſt Jeſus (which Law is inward, written in the Heart, and Engraven on the Inward Parts) there is a ſetting Free from the Law of Sin and Death: and ſo we come to know a *Blotting out of the Law of Commandments contained in Ordinances, which was againſt us, and contrary to us, our Lord having taken them and nailed them to his Croſs.* And thus, *He that believeth* (in the Croſs of Chriſt, which is the Power of God unto Salvation) *hath a Witneſs in himſelf, the Spirit it ſelf beareth them Witneſs that they are the Children of God*, according to that in 1 *John* 5. 10. *Rom.* 8. 16. And as they continue in the Faith they come to be ſealed with the holy Spirit of Promiſe, and to ſet their Seals that God is True: For faithful is he that hath promiſed, who alſo will do it; he hath pro-

Col. 2. 14.
Rom. 8. 16.

promiſed to redeem us, from all Iniquity, wherefore let us hope in his Word, *and not grieve his holy Spirit, whereby we are ſealed unto the Day of our compleat Redemption*, according to the Apoſtles Advice, *Epheſ.* 4. 30. O! let us take heed that we do not vex and quench the Spirit of Chriſt within us, that ſo we be not of thoſe (complained of by *Nehemiah*) *to whom the Lord gave his good Spirit, but they rebelled againſt it* (and what then?) *ſo he became their Enemy and fought againſt them.* Theſe were ſuch of whom *Job* ſpeaks, Chap. 24. 13. ſaying, *They are of thoſe that rebel againſt the Light* (the Light and Spirit here ſpoken of, being one in Being, and not divided, but diſtinguiſhed only in degrees of Diſcoveries;) for this Spirit is a Spirit of Wiſdom and Revelation in the Knowledge of Jeſus Chriſt, *which openeth and enlightneth the Eye of the Underſtanding, and giveth to know what is the Hope of the Calling of Chriſt Jeſus, and what is the Riches of the Glory of his Inheritance in the Saints*, according to the Apoſtle's Prayer to God for the *Epheſians*, Chap. 1. 17, 18. And this was it that Chriſt promiſed, when he was about to leave his Diſciples (as to his Perſonal preſence amongſt them) at which their Hearts began to be ſorrowful, he therefore tells them, to comfort them, *he that dwelleth with you ſhall be in you*, John 14. 17. Thereby he meant himſelf,

who

(who then was present with, but passing from them in the Flesh) *would come again unto them, and abide for ever with them, in the Spirit: For the Lord is that Spirit,* saith the Apostle, 2 *Cor.* 3. 17. Wherefore he bids them *Examine themselves whether they be in the Faith; Prove your own selves,* saith he, *know you not your own selves, how that Christ is in you, Except you be Reprobates,* 2 Cor. 13. 5. And hereby know we that we are not in a Reprobate state, because we witness the Spirit of Christ dwelling in us. For this Principle of which I write, 'tis the Unction which we have received from the holy One, whereby we know all things: that is, this doth instruct us in all things that are necessary to be known by us. For 'tis that spiritual anointing that the Apostle *John* speaks of, which those who have received it (and in whom it abides) need not that any man teach them, but as the same anointing teacheth them all things, *and is Truth and is no Lye, even as it hath taught them, they should abide in him,* 1 John 2. 17. That is, in Christ Jesus, from whom this anointing doth come: Now whoso is taught by this Anointing the same is taught by God, as it is written in the Prophets, *And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me,* saith Christ, *John* 6.45. For this was the Promise of the Father, even

the

the *new* Covenant which he made with the Houſe of *Iſrael*, *After thoſe Dayes*, ſaith the Lord, *I will put my Laws into their Minds and write them in their Hearts*; *And I will be to them a God, and they ſhall be to me a People: And they ſhall not teach every man his Neighbour, and every man his Brother, ſaying, Know the Lord, for they ſhall all know me from the leaſt to the greateſt*, *Jer.* 31. 33, 34. This being the Tenure of the New Covenant, *That all the Children of the Lord ſhall be taught of the Lord, and in Righteouſneſs, ſhall they be eſtabliſhed*, Iſa. 54. 13, 14. Which implyes, that God will teach ſo effectually by his Free Spirit, that they ſhall not ſtand in need of any other Propher. But here I muſt obviate an Objection, before I can proceed.

Poſſibly ſome may ask me, *Why then do thoſe People that thou art now gone amongſt keep up their Publick Meetings to Preach and to Teach People the Way of Salvation? What need is there of their Teaching, if every one hath a Teacher in them, able to inſtruct them in the Way to the Kingdom?*

To whom I *Anſwer*: *Firſt*, Though I did as much, as that every one hath a Divine Teacher in them, yet I did not ſay, that every one knows this Teacher in them: For this hath been the Miſery of many Ages of the World, People have gone out after the many *Lo here's* and *Lo there's* to find Chriſt without them,

in

in the mean time neglecting his Appearnce within them, even as we foretold by Christ himself, when he was on Earth in the days of his Flesh, *In the last dayes*, saith he, *they shall say, Lo here is Christ, and Lo he is there, but go ye not out after them, nor follow them; behold, I have told you before*, Mat. 24. 25. Luke 17. 23. And now since we upon whom the Ends of the World are come, have seen it so come to pass, that People are gone from this Gift of God in themselves, to the many outward Observations of Dayes, Times, and Superstitious Customs, thinking to find Christ in them, whilst they shut their Eyes against his Light, which shineth in their Consciences to guide their Feet in the Path of Peace: Is it not high time for his faithful Watchmen, who see the danger of such a state, to Cry aloud unto the People that they may take Warning before it be too late; and therefore do they lift up their Voice like a Trumpet, to sound a retreat to the Inhabitants of the Earth, who are without the Spiritual City of Refuge, that they may return in time, and lay hold of the Horns of the Heavenly Altar and get into the Habitation or Tower of safety, before the Enemy of their Souls take the strong hold of their Hearts, and fortifie himself against them, and keep them without the Gates, till the avenger of Blood (who once would have had Mercy

no

on them, pursue and overtake them, and so they be destroyed: Therefore, right-glad are the Hearts of many that ever they heard this joyful Sound [RETIRE TO THE INWARD GRACE] thereby signifying to them where Help is to be had, who were seeking Salvation from the Hills and from the Mountains, yet laboured but in vain, but in returning and in Rest they have found themselves saved, according to the Word of the Lord by the Prophet *Isaiah* 30. 15.

Secondly, Although I did say, That all the Children of the Lord are taught of the Lord, yet I did not say, that all are his Children; for it is they, and they only, *who are led by the Spirit of God that are the Sons of God.* Rom. 8. 14. For tho the Lord hath given his Spirit, his Son to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, saying in their Hearts (what the Jews spake with their mouths) *We will not have this Man to reign over us.* Now is there not need that some should seek to convince such of the Evil of their ways, and the Error of their Doings (who instead of walking in the Straight and Narrow Way of Righteousness, which leads to Everlasting Life, are going on in the Broad Way of Sin and Wickedness, which leads down to the Chambers of Death) that so they may

be perſwaded to leave off the Weapons of their Rebellion, where-with they fight againſt God, and wound their own Souls; and ſubmit themſelves unto his Ambaſſador of Peace, the Spirit of his Son in their Conſciences, that true Balm of *Gilead*, with which they may be healed.

Thirdly, That I may be rightly underſtood, let me acquaint my Reader; neither do I aſſert, that thoſe who are ſet out as Travellers in *Sions* Road, are at once ſo perfectly inſtructed in all the Paths thereof, that they need not to inquire of thoſe that are gone before, which is the way thither, whoſe experiences may be to them of uſe, for eſcaping the Snares which the ſubtil Fowler layeth to catch Souls in, both on the Right hand and on the Left, that ſo they may walk right forward with their Faces *Sion*-ward, until they ſhall come to ſit down in Heavenly places in Chriſt Jeſus our Lord.

Laſtly, Nor is it altogether uſeleſs, for thoſe that are eſtabliſhed in the Truth, to hear the things thereof declared, notwithſtanding they knew the ſame before, yet may it be to the ſtirring up of their pure minds by way of remembrance, of the dealings of the Lord with themſelves in dayes that are paſt; and for the comforting and refreſhing of their Spirits, to feel how the Work of the Lord proſpers in others of his People, and for the clearing and making

making glad their Hearts, to hear how Truth prevails and gets Ground in the Earth. This therefore is the End of all Declarations amongſt us (viz.) that the ignorant may be Inſtructed, that Gain-ſayers may be Convinced, that the Weak may be confirmed, and that the Strong may be Conſolated; Therefore do our Miniſters labour in the Word and Doctrine, to Convert Sinners to Chriſt Jeſus, (the Gift of God) and to build up Saints in their moſt holy Faith, and to Edifie one another in Love.

Thus much in Anſwer to the Objection; ſo I return to the point in Hand, which is further to demonſtrate (as the Lord ſhall inable me) what this *Principle* is, that is Preacht up amongſt us.

'Tis that divine Principle of Life which brings the Glad-Tidings of Salvation near unto all, by which they may be put into a capacity of receiving the Grace of God in the Gifts thereof, which he hath purpoſed in the appearance of the Son of his Love, to beſtow upon us as many as ſhall believe: This being the Everlaſting Goſpel that *Paul* gloried in; *I am not aſhamed of the Goſpel*, (ſaith he) *for it is the Power of God unto Salvation, to every one that believeth*, Rom. 1. 16. Yea, it is that Word of Reconciliation, which God hath committed to ſuch as himſelf hath called, to make

them Ambaſſadors for his Son Chriſt Jeſus, by the Miniſtry of which, they turn People from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them that are Sanctified, through Faith that is in Chriſt Jeſus; ſee *Acts* 26. 18. Thus theſe profit their Hearers; and ſo do not only Pray, but alſo prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And this word that reconcileth, is not afar off; 'tis not in Heaven, that any ſhould ſay, Who ſhall go up for us, and bring it down to us, that we may hear it and do it? * neither is it beyond the Sea, that any ſhould ſay, Who ſhall go over the Sea for us, and fetch it to us thence? but the Word is very nigh unto thee, in thy Mouth and in thy Heart, that thou may'ſt hear it and do it; as was teſtified by *Moſes*, a man of God, *Deut.* 30. 12, 13. and alſo by *Paul*, an Apoſtle of Jeſus Chriſt, *Rom.* 10. 6, 7, 8. This now is the Word of Faith, which is again preach't by thoſe whom the World in ſcorn call *Quakers*: And though ſuch preaching be accounted fooliſh by the learned Rabbies of our

* *So then the* Indians *and* Americans *ſhall not periſh for want of the Bible, which we have here in* England.

our Age: yet let them know, 'tis by the Foolishness of Preaching that God is pleased to save them that believe, as 'tis written, 1 *Cor.* 1. 21. So notwithstanding these use not enticing words which Man's Wisdom teacheth, yet do they preach in the Evidence and Demonstration of the Spirit, and in a way of Power, whereby they are known to be of God (as were the Apostles, see 1 Cor. 2. 1, 4. (And the Tendency of their Ministry is to direct People to the Teaching of Christ, the one Prophet, promised to *Israel*, *Deut.* 18. 18. Which promise the Apostle repeateth *Acts* 3. 22. saying, *And it shall come to pass, that every Soul that will not hear this Prophet shall be destroyed from amongst the People*, Vers. 23. Thus do they commend themselves to every man's Conscience in the sight of God, by turning them to the Light of Jesus (the Power of God manifest within) which, as 'tis yielded to and obeyed, maketh free from Sin; which still is that one thing that I am writing concerning (viz.) A Principle of Divine Light and Life in Christ Jesus, according to the Apostle's record, *John* 1. 4. *In him was Life, and the Life was the Light of Men*: And this Light, I say, (however it may be called) 'tis the shining of the Son of Righteousness in men's Consciences: 'Tis not Conscience, which some have described to be a reflect Act of the mind (whereby men view

their paſt actions) the which accuſes them for what they have done ill, and approveth of what they have done well: Though this be more then ſome there are will allow in this matter; yet is this too ſhort to expreſs its noble Nature: For this Principle doth as well ſhew men the Sin of their future Evil Purpoſes and Intentions, as ſet before them the Iniquity of their former Actions: Therefore I ſay, 'tis not Conſcience, for that is but a created Faculty; But that of God placed in the Conſcience, hath its being from all Eternity: *For he that ſheweth unto me his Thoughts, is the ſame that Formed the Mountains and Created the Winds, whoſe Name is the Lord of Hoſts*, as ſaith the Prophet *Amos* Chap. 4. 13. And this is he who is without beginning of Dayes, or end of Life: The *Alpha* and *Omega*, the Firſt and the Laſt: the beginning of the Creation of God; the Image of the Inviſible God; the firſt Born of every Creature; the faithful Witneſs, and the firſt begotten of the Dead; and the Prince of the Kings of the Earth. This is he who is the Reſurrection and the Life, in all that do believe in his Light, as 'tis Recorded concerning him, *Heb.* 7. 3. *Rev.* 1. 5, 11. *Col* 1. 15. *John* 11. 25. *Therefore whilſt ye have the Light, believe in the Light*, (ſaith Chriſt) *that ye may become Children of the Light*, John 12. 36.

And this Light is elſewhere called the Seed, even

even that incorruptible Seed, by which we are begotten to God and Born again by his Eternal Word, which liveth and abideth for ever; see 1 *Pet.* 1. 23. This is the promised Seed; yea, that Seed of the Woman spoken of, *Gen.* 3. 15. Where the Lord said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* This is the seed of the Kingdom of Heaven; for Heaven's Kingdom is within, (as Christ said *Luke* 17. 20.) Wherefore this Seed is sown in the Hearts of the Children of men; as was set forth by the Parable of the sower, *Mat.* 13. and the beginning; He spake many things to them in Parables; *Behold a Sower went forth to Sow, and when he sowed, some seed fell by the Way-side,* &c. *Some fell among Stony places,* &c. *And some fell among Thorns.* Vers. 18, 19. *Hear ye therefore the Parable of the Sower,* saith Christ; *When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked One, and catcheth away that which was sown in their Heart; This is he that received Seed by the Way-side,* &c. And in the 31, 32 Verses, Christ saith, *The Kingdom of Heaven is like to a Grain of Mustard-Seed, which a man took and sowed in his Field; which is indeed the least of all Seeds, but when 'tis grown, 'tis the great-*

eſt among Herbs, &c. 'Tis truly ſo indeed; The Seed (or Grace) of God, is ſmall in its firſt appearance (even as the Morning Light) but as it is given heed to, and obeyed, it will encreaſe in Brightneſs, till it ſhine in the Soul; like the Sun in the Firmament at its Noon-day height: but if People will deſpiſe the Day of ſmall things, and will not believe in this low Appearance of the Light of Jeſus in their Hearts; which though it diſcover to them their Sins, and reproves for them; yet becauſe its Reproofs are ſoft and mild, and its Voice ſmall and ſtill, they out clamor the ſound thereof in their Conſciences, whereby they reject the Son of God (in Spirit) as the *Jews* did (in Fleſh) becauſe he came to them in ſo mean a manner, they would not have him to be their Saviour: Will it not be juſt for Chriſt to ſay to theſe, as he did to them, *John* 8. 24. *If ye believe not that I am he, ye ſhall dye in your Sins; and then whither I go ye cannot come.* For the Lord hath ſaid, *his Spirit ſhall not alwayes ſtrive with man*, Gen. 6. 3. He is a gracious and long-ſuffering God; but though he be Forbearing, yet he will not alwayes bear, though his Spirit doth ſtrive with ſome for a long ſeaſon; yet if they continue to reſiſt the ſame, the time will come when it will ceaſe ſtriving with them, and then Wo will be unto them, but right bleſſed are they that are prevailed upon by the ſtrivings of the

the good Spirit of the Lord (in the Day of their Viſitation) to know and mind the things that concern their everlaſting Peace, before they are hid from their Eyes: But if people will ſhut their Eyes againſt the Light, how juſt is it for the Lord to withdraw its ſhinings from them, and to cauſe Darkneſs to overtake them. Wherefore hear ye, and give Ear, be not Proud, for the Lord hath ſpoken; give Glory to the Lord, before he cauſe Darkneſs, and before your Feet ſtumble upon the dark Mountains; and while you look for Light he turn it into the ſhaddow of Death, and make it groſs Darkneſs, according to the adviſe of the Prophet *Jeremiah*, Chap. 13. 15, 16.

For though a meaſure of this Divine Light, is, or hath been in every Man in order to ſave them, yet it will not abide with them (I mean as to its ſaving Efficacy) it will continue no longer then during the Day of their Viſitation: Therefore ſaith Chriſt, *Yet a little while is the Light with you; walk while ye have the Light, leſt Darkneſs come upon you*, John 12. 35. *Again, he limitteth a certain Day, ſaying, in* David, *to Day, after ſo long a time, as it is ſaid, to Day if ye will hear his Voice harden not your Hearts*, Heb. 4. 7. True indeed, there is a Day wherein People may know the things that concern the Souls everlaſting Peace: But if they Sin out this Day, afterwards thoſe things will

be

be hid from their Eyes, as Christ said, when he came near the City *Jerusalem*, he beheld it, and wept over it, saying, *If thou hadst known at least in this thy Day, the things which belong to thy Peae; but now they are hid from thine Eyes*, Luke 19. 41, 42. Be it known unto you (my Friends and acquaintance, to whom I write) Man cannot be his own Saviour, if he will not be saved in the day of the Lords Power, he must Perish for ever. And this is the day of the Lords making bare his saving Arm, and revealing his Power, even that time wherein he lets in Light into the Soul, which not only discovers to man his Sin, that leads down to the Chambers of Death; but also shews him the way of Holiness, which leads to everlasting Life: But if men pass this time over without any regard to the Loving-kindness of the Lord extended to them in this Matter, 'tis Just with him to turn their Light into Darkness in them; and then, as Christ said to some of old, *If the Light that is in you be Darkness, how great is that Darkness?* Mat. 6. 23. (Mistake me not) 'Tis not to be understood as if the Son of Righteousness (which is the Fountain of Light could in it self possibly become darkness, but as to those that have fast closed their Eyes (or lost the true Sight) lest they should see by its Illumination in their inward Man; when once their Day is over, they may be as dark as if there

there were no Sun in the Horrizon; and ſo they put Darkneſs for Light: Hence it is that we ſee ſo many, that have been in ſome Meaſure inlightned by this inward Divine Principle, to ſee much of the Vanity of their former Practices, and ſo have for a time forſaken many of the ſame; but afterwards, having gone out from this Principle, by which they were in ſome meaſure ſaved from Polution and Sin, they have again been intangled and inſnared by the Pleaſures, Profits, Honours of this preſent World, and ſo the latter End hath been worſe with them then the Beginning: and ſo theſe having left their Habitation (like Satan, who abode not in the Truth) envy and accuſe the Faithful Servants of the Lord, which keep their dwelling in him; and like the Spies of old, *bring up an Evil report upon the good Land*, frighting others with the Giant-like Difficulties that lye in the way to be ſurmounted; thereby inſinuating, *as if* Iſrael's *God were not able ſufficiently to ſtrengthen them againſt thoſe ſpiritual* Anakims, *great and tall, that muſt be encountered with, before the Inheritance comes to be divided:* Theſe are ſuch whom the Apoſtle *Jude*, in the 12th and 13th Verſes of his Epiſtle, calls, *Clouds without Water, carried about of Winds; Trees, whoſe Fruit withereth, twice dead, plucked up by the Roots; raging Waves of the Seas, foaming out their own Shame; wandring Stars,*

to

to whom (at leaſt they have cauſe to fear) *the Blackneſs of Darkneſs is reſerved for ever*; unleſs they can ſpeedily find a place for Repentance, before the Decree bring forth, before the Day paſs as the Chaff, before the fierce Anger of the Lord come upon them before the Day of the Lords anger come upon them; and with this I'll paſs them, being moved to write (not much to thoſe who have forſaken, but (to thoſe who have not been acquainted with the Truth.

Zeph. 2. 2.

To whom I further ſay, Although there is a time wherein the Lord waits to be gracious, in which time he often expreſſes his Willingneſs to ſave men from their Sins, and to gather them to himſelf; as Chriſt ſaid to *Jeruſalem*, O Jeruſalem, Jeruſalem! *Thou that killeſt the Prophets, and ſtoneſt them that were ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, but ye would not*, Mat. 23. 37. Again, the Lord complains, *All the Day long have I ſtretched forth my hands to a Diſobedient and Gain-ſaying People*, Rom. 10. 21. And thus the Lord expreſſes his Kindneſs towards all men, in ſtretching forth his Arm to ſave them, even as a man ſtretches forth his Arms to ſwim, by ſending his Son unto them to knock at the Door of their Hearts,

to

to see if they will open to him, that he and his Father may come in, and take up their abode with them; but if men will not accept of Salvation while the Lord extends his Arm to save them: If they will not take hold of his strength while they may make Peace with him: If they refuse to answer his gracious Call, and to entertain his Son whom he hath sent, but keep him out till his Head be wet with the Dew, and his Locks with Drops of the Night: If People will make their Necks as an Iron Sinew, and will not yield them to the Yoke of Christ, being *Acts.* 7. 51. *Stiff-necked and Uncircumcised* *Luke* 7. 30. *in Heart and Ears, alwayes resisting the Holy Ghost, and doing despight unto the Spirit of Grace; setting at naught all the Counsel of God;* rejecting it (within) against themselves, and will have none of his Reproof, and continue thus to slight him, till their Time and Season be over, giving the Lord cause to complain of them, that he hath stretched forth his hand, but no man regarded it: Will it not be just for him then to Laugh at their Calamity, and Mock when Fear cometh upon them? And most certain it is, that those who despise the Reproofs of Wisdom, and hate the Knowledge of the Holy, Distress and Anguish will come upon them; but whoso hearkneth

neth thereunto shall dwell in a safe Habitation. For Wisdom is a Defence (Christ) the Wisdom of God is a strong Rock and a sure Foundation; he is that Foundation which God hath laid in *Sion*, even the Foundation Stone, that Tryed Stone, the Corner Stone, Elect precious; who though he be to many a Stone of Stumbling and Rock of Offence; yet as many as believe in him shall never be ashamed.

Read hear now what this Principle is, in which the Lord hath given a Remnant to believe.

'Tis the Grace of God: 'Tis the light of Jesus: 'Tis a Manifestation of the Spirit: 'Tis the Glad Tidings of Salvation. 'Tis the Word of Reconciliation: 'Tis the Law written in the Heart: 'Tis the Word of Faith: 'Tis the Seed of the Kingdom: 'Tis that Stone which hath been rejected by many a foolish Builder, but now it is become the Head of *Sion*'s Corner.

These are all significant Expressions, of that excellent Principle, which I have undertaken to treat on. But if any shall say, *They are Expressions of so different a Nature, that they know not how to reconcile them and make them one together.*

To such I *Answer*, They might as well confess, they cannot understand how the Lamb of God can be the Lyon of the Tribe of *Judah*; nor

nor how the Shepherd of *Israel* can be the Bishop of his Peoples Souls; there seeming as much difference in these latter as any in the former; yet do they all speak but of one thing, although it be expreſt by divers Names: For it will admit of a manifold Deſcription; though (as I ſaid before) 'tis ſtill but one thing, if rightly underſtood in its true Notion. And thus I choſe to expreſs it, becauſe thus I have found it (*viz.*) A Principle of Divine Light and Life in Chriſt Jeſus, placed in the Conſcience, which diſcovers both Sin and Duty to us; and not only ſo, but it Reproves the one and Enables to perform the other: and this I know, that a Meaſure of the ſame is placed in the Conſciences of all Mankind, by which they might ſee the right Way, were but their Minds turned thereunto. Therefore let none ſlight or undervalue this light of Jeſus (manifeſt in their Conſciences) by calling it (as ſome have done) *A Natural, Created, Inſufficient Light, which will lead men to utter darkneſs.* Though ſometimes again theſe very Perſons will confeſs, *That the Light of Nature* (as they call it) *ought to be followed, as far as it will lead*; for ſay they, *though the obeying its Dictates will never bring men to Heaven; yet the diſobeying them will certainly ſink them down to Hell.* Hereby rendring the Lord cruel to his Creatures, as if he required them to follow a Guide

Guide that would certainly lead them amiss, or leave them short of the place of Rest; and then would punish them for being Misled, or for sitting down when they had no Guide to shew them the Way to walk in; and that from a purpose in himself, to leave the greatest part of Mankind without any other Guide to direct them in Matters of Salvation; but that *that is so Insufficient, that it must be a Miracle if it shew them the Way to Heaven*, according to their common Answer, when asked, how those must be saved who have not the Scriptures amongst them (which these account the only Rule to Guide men?) *Why, we leave them to the Mercy of God* (say they) *the Lord may in an extraordinary manner bring some to Heaven, if he have any Elect amongst them; but whether any of them shall be saved or not, 'tis hard for us to determine.*

Thus they darken Counsel, by uttering words without Knowledge: They say, *The Grace of God is Free*; and yet they make it a Monopoly; so it shall not be Free to all; nor must all be sharers in it; neither will they allow the Lord himself to dispense it; nor yet to Inspire his Servants to go forth and preach it: But arrogate to themselves a kind of Sacerdotal Right, to be Dispencers of the Grace of God, and Ministers of the Gospel of Jesus Christ, because of some outward Qualifications

ons atchieved by them (as External Parts or Human Learning) although they never were called of God to the Work of the Miniſtry, nor never had the Word of Reconciliation committed to them; yet would they have People come to enquire of them, the Way to the Kingdom, tho they are ſo narrow-ſpirited, as to ſhut out the greateſt number of Mankind, by abſolute Predeſtination; not ſticking to affirm, that God nor Chriſt never purpoſed Love nor Salvation, to a great part of Mankind, and that the Coming and Suffering of Chriſt never was intended, nor can be uſeful to their Juſtification, but muſt and will be effectual for their Condemnation. So being void of Univerſal Love themſelves, they fondly imagine the Lord to be like themſelves: Hence concluding, there is no Salvation to be had without the expulſit Knowledge of Chriſts coming in the Fleſh, and of the Scriptures; both which we know whole Kingdoms and Empires in the World are unavoidably ignorant of; and yet few or none of theſe will Jeopardize their Lives to preach amongſt ſuch; notwithſtanding, this was the Apoſtle *Paul's* Practice to preach Chriſt where he had not before been named; for ſaid he, *if I build upon another Man's Foundation, I make my Glorying void.*

But bleſſed be the Lord, he hath cauſed

many Witneſſes to riſe up amongſt us, who have given Teſtimony to the Truth as it is in Jeſus, and have taught others (both in our own Country, and in Nations abroad) to take heed to that ſure Word of Prophecy, nigh in the Heart and in the Mouth, which is the true Grace of God, that is ſufficient for us, not only (as ſome ſay) to leave men without Excuſe, and ſo to aggravate their Condemnation; but as 'tis received and obeyed, it will lead out of Sin, into Holineſs, and in the end crown with Salvation.

And thus I am brought to the next thing Promiſed, which was, to ſhew whence this Principle of Grace proceedeth: I have (according to my Meaſure) ſhewn, *what it is*; now I come to ſhew, *From whence it comes*; to which I ſay:

§. III. It comes from God, (through Chriſt) as ſaith the Apoſtle; *God that commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of Knowledge of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. 'Tis Gods Gift unto us, & therefore well may we return Thanks unto him for his unſpeakable Gift: God is the Author of it, *who is Light, and in him is no Darkneſs at all; for he covereth himſelf with Light, as with a Garment*; and *dwelleth in that Light which is unacceſſible, which*

1 *John* 1. 5. *Pſal.* 104. 1. 1 *Tim.* 6. 26. *James* 1. 17.

no mortal Eye can approach unto; he is the Father of Lights; and therefore hath he given a Measure of his own Divine Light, to all Mankind, to reveal himself unto them; that so they may know substantially *What he is*, and not worship him as the *Unknown God:* And this knowledge of himself the Father is pleased to dispence to Men, in and through the Son of his Love, Christ Jesus, our Lord; *who is come a Light into the World* as himself testified, *John* 12. 46. *I am come a Light into the World* (saith Christ) *that whosoever believeth in me, should not abide in Darkness.* And therefore I believe, and am well assured, this is the one Faith, whereinto many thousands by the Lord have been gathered, *viz.* That the God of all Grace hath sent his Son into the World, a free Gift unto the World; and hath given a Measure of his Light and Spirit, to manifest and reveal him unto all men: Thus hath his universal Love and free Grace appeared. For though God made Man *pure* and *innocent*, yet Satan and disobedient Man hath marred that Creation: *In the Beginning God created Man in his own Image, in the Image of God created he him*, as we read *Gen.* 1. 27. But Man soon defaced and stained this glorious Stamp, and by yielding to the Tempter, went out from his first Nature, and so his Beauty was turned into Deformity (I mean) that Beauty of his inward Man, where-

in the Image of God ſtood, in which he had Communion and Fellowſhip with his Maker; through Diſobedience this was loſt, and ſo man came to be without God in the World, being alienated from that Divine Life, Light, Love, Grace, Goodneſs, Wiſdom, Power, Holineſs, Virtue, Purity, Innocency, wherewith the Lord inveſted him at the firſt in perfect Beauty: but man going out from that firſt Divine Nature and Seed, in which he ſtood before Tranſgreſſion, here was his fall and Degeneration, and ſo he came by that unexpreſſible Loſs of the Favour of God and Fredom of Will, that now the Lord being angry with him, he had no Power to do any thing to appeaſe him; the Garment of his Innocency being loſt, their Fig-leaf Aprons could not hide their ſhameful Nakedneſs from the Lord; which he ſeeing, and taking notice of, compaſſionatly made them Coats of Skin for their cloathing; and then he drove them out of the Garden of *Eden*: So here man was put out of the Paradiſe of God for eating of the forbidden Fruit of the Tree of Knowledge, and Cherubims placed at the Eaſt End of the Garden with a Flaming Sword, which turned every way to keep the Way of the Tree of Life, as may be read in the third Chapter of *Geneſis* at large. Thus man being drove from the preſence of the Lord, Death came over his Soul; though he lived outward-

ly

ly, yet did he dye as to that Inward Principle of Divine Life and Virtue which once he enjoyed, and so the Threatning was fulfilled which the Lord had said, *In the Day thou eatest thereof, thou shalt surely Dye:* Here Man and Woman having transgressed the Royal Law of God, by breaking of his holy Commandment, in eating of the Tree whereof he commanded them, saying, *Ye shall not Eat thereof,* by this they came to be separated from him: So it was Sin that made the Separation, and it is Sin which makes the Separation: For Man and Woman in their Primitive state (wherein they were created) were Good, as the rest of the Creatures of God; for 'tis written, *God saw every thing which he had made, and behold it was very good:* and God blessed Man and Woman, and they were in Favour with him, till they became subject to Vanity by reason of that false Hope which the Serpent suggested to them; they hoped to have been as Gods, Good and Evil; but by going out of God's Counsel, they became corrupted by the Evil one; and being joyn'd to the Serpentine Seed, they were alienated from God: so that had not the Lord, out of his unmeasurable Loving-kindness and Compassion, opened a Way to restore them, they must have perished in this Deplorable Condition.

And this Way of Restoration was by Christ,

the *Light*, the *Seed*, the *Saviour*; for he, of whom God said unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel*; He it was who was to be the Saviour of the World: So that now, considering the Sons and Daughters of *Adam*, as they are to be found in the Fall and Degeneration, having all sinned and come short of the Glory of God; herein (I say) hath his universal Love and free Grace appeared, to wit, in giving of his Son to be a Saviour unto them, as saith the Apostle *John*; *In this was manifest the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him*, 1 Epist. 4. 9. And that he was sent to the whole World, see what *John* the Evangelist saith, Chap. 3. 16. *For God so loved the World, that he gave his only begotten Son* [Mark] *that whosoever believeth in him, should not perish, but have Everlasting Life*: To which the Apostle testifies, 1 *John* 2. 2. saying, *He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

This was the free Gift of the Father, that the Son of his Bosome should take Flesh upon him, come into the World, and lay down his Life for poor sinners; for he came from God, and went to God again: So that though he laid

laid down his Life of himself, having Power, and being willing so to suffer, according as 'tis written *John* 16. 18. Yet himself also said, *That his Body was prepared of his Father*, Heb. 10. 5. In which Body he did the will of him that sent him: *Lo, I come to do thy Will, O God,* (saith he) *for a Body hast thou prepared me.* Who now that rightly considers this Dispensation of favour, but must needs cry out, Oh the Height and Depth, and Breadth and Length of the Love of God, and of Jesus Christ our Saviour, who took not on him the Nature of Angels, but took on him the Seed of *Abraham*, and was made in every thing like unto us (only without Sin) that he might restore Fallen man: Which thing I know will readily be granted; but 'tis the extent hereof, that some would have limitted; affirming, That Christ dyed for a certain definite number, and not for the whole Lump of mankind, one as well as another: Nay, they speak as if none had any benefit by, no nor so much as the Revelation of Christ (this Gift of God) whom to know is Eternal Life, but those who have the outward Letter of the Scripture: Yet do I believe, and so do thousands more, whom the Lord hath called (viz.) That the Father of Lights, and God of the Spirits, of all Flesh, hath given a measure of his own Di-

James 1. 17.
Numb. 16. 22.

vine Light and Spirit unto all the Children of men, to manifeſt and reveal the Appearance of his Son in them * who is that ſame Saviour which ſhed his Blood for us, that he might waſh us and cleanſe us from our Sins; and was offered upon the Croſs, not only as a Propitiatory Sacrifice, to make Reconciliation for the Tranſgreſſors; but that by his once offering up of himſelf, he might bring in everlaſting Righteouſneſs, and Perfect forever them that are Sanctified; and a meaſure (I ſay) of this his Power (which is Light) God hath placed in every Perſons Heart, in order to their Sanctification, as they ſhall be ſubject to this his appearance in them.

☞ * *Note, That I do not ſay Perſonally (as ſome ſuggeſt concerning us as if we believe that very body of Chriſt is in us, that was hanged upon the Croſs; which were Fooliſh as well as Falſe to aſſert) but Spiritually; as he is the Word of God, the Wiſdom of God, the Power of God; ſo he dwells in every* Chriſtians *Heart: And ſo he dwells in us, by which Power he compleatly ſanctifieth us.*

True indeed, all are Sanctified and made Perfect by him; although this was the end of his coming (that he might finiſh Tranſgreſſion, and make an end of Sin) and this was the will of the Father in ſending him, to wit our thorow Sancti-

Sanctification) but this is not becauſe all have not a knowledge and manifeſtation of his Light (or Spiritual appearance of him) in themſelves; but becauſe all do not believe in, and obey this his Appearance. Now that people may attain to what Knowledge may be had of God, by the inward manifeſtation of the Light of his Son (which is a meaſure of his Spirit) in their Hearts; this is clearly proved by the Apoſtle, *Rom.* 1. 19. *That which may be known of God* (ſaith he) *is manifeſt in men; for God hath ſhewed it unto them.* For the Lord of the whole Earth, who is the Preſerver, of men, he is impartial in his Love to all Mankind; not only to them in *Chriſtendom* (ſo called) who have the Scriptures amogſt them, but his Love is extended unto all People, in one Land as well as another; for his Spirit is not inſeparable from the Scriptures (as ſome ſuppoſe) Yet would I not be thought to undervalue the Scriptures any whit; for I have very venerable thoughts of them and a Reverential eſteeem for them, as being Holy Writings: But I dare not confine all means for mans Salvation in them; becauſe the Lord hath not confined himſelf to them, but hath left himſelf a Witneſs in every Conſcience; which Witneſs is a Spiritual manifeſtation of his Son, the Saviour of the World: And this the Scriptures plentifully declare of, which ſometimes they call the *Word*, the *Law*,

the

the *Grace*, the *Spirit of God*; at other times they call it, the *Light of Jesus*, the *New Covenant*, a *Light to Lighten the* Gentiles, a *Rod*, a *Staff*, a *Shepherds Crook*, the *Word nigh in the Heart and in the Mouth*, the *Sure Word of Prophecy*, the *manifestation of the Spirit*; a *Shield*, a *Buckler*, a *strong Tower*, the *Armour of Righteousness*: All which are one in Nature, tho diverſly expreſt, according to its diſtinct Operations in the Soul, as the Creature ſtandeth in need; ſometimes to lighten its Darkneſs; at other times to lead it in the way of Holineſs: one while it Inſtructs; another while it Corrects: ſometimes it Counſels; other times it Conſolates: and as its Counſel is heeded, and the Soul guided by it, it preſerves and defends in all exigencies and ſtraights; But I paſs over its ſpecial uſe, intending to ſhew that in another place; only here may be ſeen the great condeſcention and matchleſs Love of him, who gives unto all Life, and Breath, and being; in that he hath ſent the Holy Ghoſt down from Heaven, with the Revelation of his Son Jeſus Chriſt, in the Hearts of the Children of men, that whoſoever adhereth to the Spirit of his Son within them, may thereby know him not only as a Saviour and Redeemer; but alſo to be their Saviour and Redeemer; and that not only from the Puniſhment, but from the Power and Dominion of Sin, by ſetting of them

Free

Free from the bondage of Corruption, and bringing them into the glorious Liberty of his own Children: But as for ſuch who will not believe this Principle of God, but inſtead of owning it as his Power unto Salvation, ſay it is *A Satanical ſuggeſtion*; and inſtead of owning it to be of the Divine Nature of God or Chriſt, they call it the *Dim Light of created Nature*, putting Bitter for Sweet, and Sweet for Bitter, counting Darkneſs Light, and Light Darkneſs: ſuch may continue in their Bondage and Vaſſallage under the Prince and Power of Darkneſs, in the blindneſs of their Minds, hardneſs of their Hearts, and deadneſs of their Spirits, notwithſtanding Freedom and Liberty, Life and Immortality is brought to Light through the Goſpel, which it hath pleaſed the Father ſhould be Preached to every Creature, by his Son, *Sions* Deliverer, who is his own Meſſenger, ſee *Rom.* 11. 26. *Mal.* 3. 2.

For this Principle of Light (of which I now write) 'tis ſomething of the Nature and being of God himſelf, who as he is a Spirit, ſo he is Light (as you may read concerning him, *John* 4. 24. 1 *John* 1. 5.) and therefore 'tis by his Light with which we are enlightned: it proceedeth from him, he being the Ocean wherein the fulneſs thereof is contained, 'tis from him (through his Son Chriſt Jeſus) that we come

come to be enlightned by the ſame: ſo 'tis in his Light that we ſee Light, even as the Natural Sun cauſeth its Beams to extend to the Ends of the Earth; ſo this Eternal *Sun* of Righteouſneſs, (who is the Ocean and Fountain of Divine, Spiritual Light) cauſeth more or leſs of the ſtreams thereof to deſcend into all immortal *Souls* upon it.

Thus having ſhew'd, the Nature and Quality, Original and Fountain of this bleſſed Principle; I come further to ſhew its uſe and Extent, that ſo I may not only tell my *Reader What it is, and whence it comes*, but according to my Promiſe, write ſomething *of What it doth, and Whereto it leads.*

§. IV. In the firſt place; It dayly Reproves for Sin, even in all men, and excites to Holineſs, during the time of their Viſitation; tho 'tis poſſible for men to ſin themſelves into ſuch a ſtate (by drinking in Iniquity, as the Ox drinketh Water, when through cuſtom in ſinning, their Conſciences become ſeared as with an Hot-Iron) that this Principle of God may ceaſe ſtriving with them, and ſo theſe may not when they do Evil; yet there is a Time in which this Principle of God doth ſtand as a faithful Witneſs againſt all Unrighteouſneſs and Ungodlineſs in the Hearts of Men and Women, and leads, draws, Moves and enclines their Minds to Righteouſneſs, ſeeking to Lea-

ven

ven them (as they yield thereunto) into the Nature of it self; whereby an inward, thorow and real Redemption may be wrought in the Hearts of all Men, of what Kindred, Nation or People whatsoever; notwithstanding any outward Benefit or Priviledge they may Providentially be deprived of, yet is the Lord so Gracious as to dispense such a measure of his Grace, Power and Spirit unto all the Children of Men, to convince them of Sin, to Reprove them for it, and to lead them out of it, that as they give up to the Operation thereof in themselves, it will thorowly sanctifie and make them clean, and so prepare them, and make them meet for his heavenly Kingdom; yea, though they never had the Scriptures amongst them, nor never heard Christ outwardly named to them (the Name of Christ being often put for the Power of Christ within) as in *Mark.* 16. 17. *In my Name shall they cast out Devils,* saith Christ of his Disciples. So in *Acts* 4. 7. The High Priests and Rulers asked *Peter* and *John, By what Power, or by what Name they had made the Impotent Man whole?* For that Name of Christ which heals and saves, is his Power that maketh free from Sin. Now whoso knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation: However, we do

say,

ſay, that the Scriptures, in which we have a Declaration of what Chriſt hath done and ſuffered for us, thoſe do much Facilitate Salvation through Faith in Chriſt Jeſus; and therefore, they ought thankfully to be received by us, and born Witneſs to, when-ever the Lord ſhall require us, ſo as that we may not be aſhamed to own, nor afraid to confeſs him to be our Saviour, who they make mention of, to have been put to Death in the Fleſh above Sixteen hundred Sixty years paſt, by the Hands of Sinners. For we do not believe that this Light, Grace and Power of God, which is ſufficient both to ſanctifie and ſave, and able to give an inheritance among them that are ſanctified through Faith which is in Chriſt Jeſus (where Chriſt is outwardly named) I ſay, We do not believe that this is given to any without Chriſt; but we do believe it to be the Purchaſe and Benefit of his Death, who taſted Death for every man. And ſo we do freely confeſs that all that is derived to us, to be in and by Chriſt Jeſus, as Mediator, unto whom we aſcribe all, acknowledging him to be our Head, in whom all fulneſs dwells. So that this Light, with which all men are in ſome meaſure enlightned of God, 'tis no other but a meaſure of that Divine Fulneſs that dwelt in the Son of his Love when he was here on Earth, and now dwelleth in him, ſince he is

aſcended

aſcended up to Heaven, where he was before, whence he deſcends the ſtreams thereof, into the Hearts of all the Children of Men, in order to bring them out of the Fall in the Firſt *Adam*, and to redeem them up unto himſelf, the Second *Adam*; that as they have born the Image of the Earthly, ſo they may bear the Image of the Heavenly, and be reſtored unto that Grace and Favour of God again, which by Tranſgreſſions they are fallen from.

But *Firſt*, Let me tell thee, whoever thou art that reads me, this effectual Operation of the Spirit (or Principle of God within) is not, nor cannot be known without a being centred down into the ſame: For this I ſpeak from Good Experience, the Spirit's firſt work is, to convince of Sin (before it effect a Reſtoration) and this it doth, even in all (though all do not regard it) it doth firſt ſhew them what is Evil, and then it Reproves them when they do Evil; which Reproofs if they be deſpiſed, cauſe the fierce Anger of the Lord to be kindled; and ſuch as deſpiſe Wiſdoms Reproofs, which are the Way of Life, while they are ſo doing, they are treaſuring up to themſelves Wrath againſt the Day of Wrath, and Revelation of the Righteous Judgment of God: and as ever they would come to know Remiſſion of their Sins and enjoy Peace with the Lord, who is hereby juſtly encenſed againſt them

them they must submit to bear Indignation against them, that so they may be redeemed through Judgment, and brought to unfeigned Repentance; and then, and not till then, shall they know a Blotting out of their Transgressions, according as 'tis written, *Acts* 3. 19. But (I say) before Remission of Sins comes to be known, there must be a centring down into the Manifestation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it Low, even to the Ground; that so every Thought may be brought into subjection to Jesus Christ: And here comes the Terrors of the Lord to be known, which causeth Fear and Trembling; now doth the Soul exceedingly Fear and Quake under the Sense of the just Wrath of the Almighty, who is of purer Eyes then to behold Iniquity, and whose Jealousie burns like Fire, and will so do till it have consumed the Stubble that it meets with in the Heart of the Sinner: For he that long offered himself as a Guide, is now become a judge in the Conscience of this Creature; and his just Judgment against all Unrighteousness must be accomplished. True indeed, the Operation of the Word of his Power (by which he judgeth) is diversly felt and experienced: In some 'tis as a Hammer, to break the Rocks in sunder: In others 'tis as a Fire to melt down

the

the Droſs, and ſeparate it from the Silver: In all 'tis as a Sword to divide Sin & their Souls aſunder; yea it divideth between the Soul & that ſinful Spirit, which hath got into it and defiled it.

Thus the Lord deals with his Creatures, as the matter doth require; he conſiders their Nature and Temper: and lays no more upon them then he gives them ſtrength to bear: For he knoweth our frame, he remembreth that we are but Duſt; therefore he doth not retain his Anger for ever, leſt our Spirits ſhould fail before him, and the Souls which he hath made us: However, all that have ſinned muſt know a Time of Sorrow; yea, even ſuch who have not ſo rebelliouſly deſpiſed his Counſel, and ſlighted his Reproofs, and caſt his Law behind their Backs (as ſome there are which have) yet inaſmuch as they have at any time not hearkned unto his holy Spirit within them, his Judgments will overtake them, and in Righteouſneſs will he plead with them; and then I know, former things will come into their Minds.

This I write, as one having witneſſed the Spirit to be given for a Remembrancer, which was faithfully promiſed by the Lord Jeſus, *John* 14. 26. even that Spirit of Truth, which he told his Diſciples, *it ſhould bring all things to their Remembrance*; and ſo indeed it doth call back things that are paſt, and ſet them in

order before us, judging and condemning of us for what we have done amiss: And now a Remnant having heard that (in our Hearts) that hath told us all things that ever we did, we know this to be the Voice of Christ; yea, the spiritual appearance of the Christ of God. For this was he, who saw us under the Fig-Tree (when we had nothing but leaves to cover us) although we saw him not, yet did he send and call us to himself, that he might cover us with his own Spirit, which when we came to be covered with, we then saw who it was that cast the skirt of his Love over us, and said unto us, when we were polluted in our Blood, *Live*: And then was the time of his Love, even when he stood at the Door of our Hearts and knockt, that he might be entertained by us; yea, and sometimes in the silence of the Night hath he broken in upon us; I know it in my own particular, when no Creature hath been near, this Invisible Oracle hath secretly commnded with me, reproving of me, wherein I had done amiss; and shewing me what was right in his sight. And at other times in Company, thus would the Lord cause his Voice to sound in my Heart [*THE CUSTOMS OF THE PEOPLE ARE VAIN*] by which I was brought off from many of those Vanities which before I had spent Time in; and that by the Witness of God in my own Conscience, which

which reſtrained against the ſame, although then I did not underſtand what it was that did ſo reſtrain me from ſin: but now I know it was the Lord that girded me, though I knew him not. For I well remember, when I have been uſing the Common Language of our Country (eſpecially if after the now moſt uſual ſtrain) this Teſtimony from God would ariſe in my Heart againſt it, viz. [*I will return unto my People a pure Language*] Whereby I was reproved in my ſelf for uſing Flattering *Speech* (though ſuch, as was, and is accounted of by many to be but Civil Language, or expreſſions of Common Civility to Perſons according to their Quality) in which I had ſuch a Care to keep within the Bounds of Verity, that I dare aſſert, I did there as near the compaſs of Truth ſpeaking, as the Nature of ſuch *Speech* would couch. But ſince it hath pleaſed the Lord by the inſhining of his heavenly Light in my Conſcience, to let me ſee clearly into the Falſhood and Folly of this corrupted courteſie: I do not only Conſcientiouſly, but Voluntarily decline the uſing ſuch *Flattering Speech*, notwithſtanding, I know 'tis

Yet Truth doth allow of a Property in ſpeech which may be put into a decent Stile, although it admits not of giving flattering Titles to men: Read Elihu, *his acknowledgment*, Job 32. 21, 22.

to expose my self to be censur'd by some as a Person Unaccomplished, Unmannerly and Ill Bred.

Praised be his Powerful Name, who hath made me willingly Renounce both giving and receiving that Honour that cometh from Man, that so I might partake of that Honour which proceedeth from himself alone: For this is the Honour which all the Faithful in Heart chiefly esteem it being the unbelieving who seek the praise of, & Honour from men: Which made Christ say to some of Old, *How can ye believe who receive Honour one of another, and seek not the Honour that cometh from God only?* John 5. 44. Yet notwithstanding this, Christ did then require his Disciples to render Honour to whom Honour, and Fear to whom Fear, which Requiring of his, all his true Followers (in their Respective places) are at this Time careful to answer how uncivil soever accounted by the World; yet have they learnt *Gospel-Manners*, which is, to give the Right Hand of Fellowship to whom it doth belong; in Honour Preferring one another, Each Esteeming other better then themselves.

And Now, I say, it was by this Principle of Divine Light (which God hath placed in my Heart) by which he pleaded with me in Days past, even when I knew him not; that is, I knew not that it was the immediate Act of his own Power and Spirit though I felt such

a Power in it, that as I did in the least yield thereunto (must confess) I was overcome by it, but still it was as I was subject and obedient to his Power; for I cannot say, *The Lord wrought in an irresistible manner*; although I know and do declare, it was he who did subject me, and made me willing in the Day of his Power: and thus being prepared by him, then did he send his Spirit to convince me both of Righteousness and of Judgment, as well as Sin; yea, to convince me of that Righteousness and Religious Way of Worship, which I formerly walked in; whereby he let me see it was but a humane Righteousness, and an invented traditional Worship, set up by the Will, and performed in the Spirit of Man, and derived to me by outward Instruction and Education; so that I had a Form which the Power did not attend, for want of having regard to the Movings and Guidance of Gods own Spirit, in which alone he delights to be worshipped: and therefore is he striving by this his Spirit in the Hearts of the Children of Men, to bring them out of all Forms of humane establishing, that they may worship him in Spirit and in Truth, and serve him in the Gospel of his Son, that so they may be accepted through him: yet I do acknowledge, that while I saw no further, and did sincerely serve the Lord in the Way which I walked in before

(hoping it might be *right*, because *reformed in many things* to what some other Wayes of Worship are) the Lord was graciously pleased often to administer some Comfort and refreshment to my Soul, through the ministration I then sate under: and in like manner I do believe his Dealings are with all the Upright-hearted, who are seeking after him in the divers Wayes of Worship; Which if they continue seeking him in the Integrity of their Spirits, I doubt not but he will seek them out (for his Seed's sake) and in due time bring them to the Mountain of his Holiness, where his dwelling is: For this was Christs Promise, *John* 10. 16. *Other Sheep have I, which are not of this Fold, them also* (saith he) *will I bring, and there shall be one Sheepfold and one Shepherd over them*: And when Christ comes to fold them upon his holy Mountain (which Mountain is within) then will they walk in the Foot-steps of the Flocks of his Companions, and know a lying down where he makes his flocks to Rest at noon: but first they must come to know a passing through Judgment, and their Works must be burnt (and they suffer Loss) because the Lord of Hosts hath said, Zion *shall be redeemed with Judgment, and her Converts with Righteousness*, Isa. 1. 27. And Christ said, *I lead in the Way of Righteousness, in the midst of the Paths of Judgment*, Prov. 8. 20. And the Spirit of Christ was promised

to

to convince the World of Sin, of Righteousness and of Judgment, *John* 16. 8. By which the Spirit and Prince of this World should be judged, and he cast out of his Throne in the Hearts of the Children of Men, whereby every one, who comes to experience Gods Righteous Judgments (in themselves) to be brought forth unto Victory; such may also witness an Overcoming of the Prince & Power of Darkness, through the Spiritual Strength of this Son of Righteousness: howbeit, while these two Spirits are striving together the Soul cannot but be sensible of an Hour of Sorrow; I surely know, that Day is a Day of Mourning, of Weeping and of Lamentation, when *Zion* sits solitary with her Tears upon her cheeks, clad in Sack cloth, covered with Ashes (in a spiritual sense) fearing and quaking exceedingly before the Lord, and trembling in her self, because of his fierce Wrath and just Indignation, that burns as a fiery Oven against Sin: Oh! then 'tis a Time of Heaviness and of great Sadness with the Soul, sleep departing from the Eyes, and slumber from the Eye-lids, because of Grief in the Night season; *Jer.* 30. 7. it being truly the Time of *Jacob's* Trouble, even the time when the Seed of *Jacob* is travelling to bring forth; and therefore doth that Dragon, the Devil (as in the General, so in the Particular) seek to destroy

this Birth, he is not willing this holy Off-spring ſhould be born, and therefore doth he raiſe Wars without and Fears within, ſtirring up the Wicked to revile and ſmite with the tongue; and cauſing cutting Calumnies and ſharp Cenſures to come from more Sober hands, hereby intending to encreaſe the Commotions which are within, by threatning the Soul with this, that now it muſt expect to be reproached with the Reproaches of men. Thus the Evil One in this time of ſore Conflict, ſeeks to aggravate the Soul's Grief; and what he cannot do by ſtorm he will attempt by Terror, ſecretly ſtriving to make the Soul impatient under its Exerciſe, thereby to drive it into Deſpair. But though it be a Day of tryal (in which every ones Work muſt be tryed as by Fire) and of ſore Exerciſe with the Creature, yet is there a ſecret Hope lieth hid under all this, which is as an Anchor to the Soul, ſure and ſtedfaſt, founded upon that Rock which endures for ever; and this bears it up above thoſe Floods of Perſecution which the Dragon ſpues out of his mouth to drown that heavenly Birth that the Power of God is bringing forth within; which when it is brought forth and comes to have the Government in the Soul, it muſt, ſhall and will Reign over Death, Darkneſs, Sin and Corruption, and all the Powers of Hell and the Devil.

I would have none think ſtrange of what I have

have writ concerning this Thing, though I know 'tis a Mystery to the Natural Understanding of the wisest of the Children of Men; and therefore since *Paul* was called a *Babler*, for preaching such strange Doctrine to the *Stoick Philosophers*, Acts, 17. 18. I can expect no better from some, but to be counted a *Non-sensical Scribler*, for writing of the same; but this I am content to bear, knowing in my self I had no Previous Intentions to amuse my Reader; but having undertaken to describe (in measure) the extent of this powerful Principle of God, placed in the Consciences of his Creatures, following the Foot-steps thereof for my Guide in this Matter: Before I can attain to the end of my Journey, I am necessarily brought hither, and as I stand here, I see by the Light of this Spiritual Pillar of Fire, that though the Sea, with the Waves thereof Roar, yet is there a Way for the ransomed of the Lord to pass over; and this Way is *Christ*, the *Light*, the *Lamb*, the *Grace*, the *Gift of God*, given by the Father to bring out of the Fall (which all Mankind are in by Nature) that whosoever believeth in him, layeth hold on him, and continueth to be led by him, should be brought into Fellowship with himself, and abide therein forever; and this same is he, who leads in the midst of the Paths of Judgment, and through the many Exercises that I have been writing of, before he brings

brings to the Banks of Salvation, & puts songs of Deliverance into our Mouths, whereby we can sing of the Mercies of the Lord: And thus having brought out of spiritual *Egypt*'s Land, and caused to drink deep of the River of Judgment, he then brings to *Shiloh*'s Brook, and giveth to drink of the Waters of Refreshment: So 'tis the same Hand that wounded which healeth; and that Arm which broke us doth now bind us up; the same Power which killed, reviveth; and he who once caused grief, now giveth Songs in the Night, *And appointeth to Zion's Mourners, Beauty for Ashes, the Oyl of joy for Mourning, and a Garment of Praises for the Spirit of Heaviness*; and who will in due time bring all his true spiritual *Israel* out of the Wast Howling Wilderness, into a Land of *Everlasting Rest*.

Isa. 61. 3.

Thus it appears, that the Light of Jesus in the Conscience is no Natural Insufficient Thing (as some have sought to render it) being something of God placed in every Man, to witness against all sin, convincing and reproving for that which is Evil; contrary-wise, prompting, exciting and inclining to that which is good: so that as many as yield to the Motives of it, it is sufficient, not only to condemn and to destroy, but also to justifie and save; being a measure of the Living Omnipotent Power of that *One Law-*

giver,

giver, who is able to save, as well as to destroy: see *James* 4. 12. *which power is Christ*, as saith the Apostle, 1 Cor. 1. 23, 24. *We preach Christ crucified, unto the* Jews *a Stumbling Block, and unto the* Greeks *Foolishness; but unto them that are* Called, *both* Jews *and* Greeks, *Christ the Power of God, and the Wisdom of God*; who as he was once manifest in the Flesh, so now is he manifest in Spirit, to be that Covenant of *Light*, which the Father promised by the Mouth of his holy Prophet, *Isa.* 42. 6. And this Light, Power and Arm is (in measure) extended and reached forth, at one time or other, unto all people, for the gathering unto him, in whom the Election stands; that so as many as obey his Call, in yielding themselves to be gathered by this gathering Arm, may make their Election, and consequently, their Salvation sure in him.

For this is he who would *Luke* 19. 44. have gathered *Jerusalem*, and saved her from that Ruin and Destruction which afterwards came upon her, because she knew not the time of her Visitation. 'Tis the very same Jesus, and no other, whom we believe in for our Saviour, who by his spiritual Appearance in the Hearts of the Children of men, gives Light, gives Life, gives Power and Victory over sin (to as many as follow the leadings and Guidance of this Immaculate Lamb

(for

for 'tis given to the Lamb and his Followers to overcome; and who so overcometh shall sit down with the Lamb on his Throne, and live and reign with him for evermore, Rev. 3. 21. & 21. 11. Even

Acts 7. 38. 1 Cor. 10. 4. Rev. 22. 13. Dan. 7. 13, 14. Mich. 5. 2.

the same which was with his Church in the Wilderness, being that Spiritual Rock that followed them, of which they drank by the way, and were refreshed in him, who is the Rock of Ages, the Alpha *and* Omega, *the Beginning and the End, the First and the Last; the Antient of Days, whose Dominion is an Everlasting Dominion, which shall not pass away; and his Kingdom, that which shall not be destroyed; whose goings forth have been from of Old, from Everlasting. For he is the*

1 Tim. 6. 15, 16.

blessed, and only Potentate King of Kings, and Lord of Lords; who only hath Immortality and Eternal Life; to whom be Glory and Honour, Dominion and Power, henceforth and forever.

Here now ye have a Description, and that in Scripture Dialect, concerning the Principle of our Faith; something I have writ as to the Nature of it, which, though at first it causeth grief and brings in sorrow upon the Soul, yet doth this sorrow work Repentance, never to be repented of; after which cometh reviving, so that it was truly said, *Though weeping may endure*

dure for a Night, yet Joy cometh in the Morning; for they that sow in Tears shall reap in Joy; he that goeth forth Weeping, bearing precious Seed, shall doubtless come again Rejoycing, bringing his Sheaves with him. Psal. 30. 5. Psal. 126. 5. 6. And such shall surely say, *In the Lord have we Righteousness and Strength, for in the Lord shall all the Seed of Israel be justified, and shall Glory* (in him) not in Wisdom, Wealth nor Strength, but in this, *that they know him to be the Lord, who exerciseth Loving kindness, Judgment and Righteousness in the Earth,* as saith the Prophets, *Isa.* 45. 24. 25. *Jer.* 9. 23. 24. And this is he whom we acknowledge *to be our Judge* Isa. 33. 22. *and Law-giver, yea, he is our King, and he will save us;* for to this end hath he appeared by his Light in our Hearts, and for this end doth he appear in the Hearts of all men, that as many as bow down to the measure of his Appearance in them, may thereby see and be enabled to forsake their Wayes and Doings, which have not been good, whereby they may be saved from sin, and by the same saving Power and spirit in their Hearts, come to be led in to the Way of all Truth, which Way of Truth is Christ, our Mediator and Intercessor with the Father, through whom man comes to be accepted of God, as he cometh into him, in whom

whom alone the Father is well-pleased: for 'tis no other Jesus, concerning whom I write, but the same that was born of the Virgin, even the Lord's Christ, who hath made himself known unto his Servants by such Peculiar names, as suited the particular Circumstances of their *Souls*, and according to their several Experiences of him; so they reported concerning him; *Isaiah* describes him to be as *the Shadow of a great Rock in a weary Land, a Refuge from the Heart, a Covert from Rain and from Storms*, Chap. 4. Vers. 6. and Chap. 32. 2. Again, he spake of his being to his People, *as a place of broad Rivers and Streams*, Chap. 33. 21. *David* calls him, *The Shepherd of* Israel, *which leadeth* Joseph *like a Flock*, Psal. 80. 1. He also calls him, *The Watchman of* Israel, *who neither slumbereth nor sleeps*, Psal. 121. 4. *Paul* speaks of his being our *High-Priest*, yea, *a Priest forever, after the Order of* Melchizedeck, *Heb.* 5. 6. And likewise calls him *the Minister of the Sanctuary and of the true Tabernacle which God hath pitched*, chap. 8. 2.

John the Evangelist calls him *The true Light that lighteth every man that cometh into the World*, John 1. 9. The other *John* (or *John* the Divine) saith, *This is he which was, and is, and is to come*, Rev. 1. 8. And now since he is come to a Remnant, and they have believed in his Light as manifest in them; they are not ashamed to confess,

ſels, that in the mind which gives a diſcovery of Sin, to be the Power of God, the Appearance of Jeſus, and that Light of the Lamb, which the Nations of them that are ſaved muſt and ſhall walk forever in (according to *Rev.* 21. 23, 24.) Neither is this any new Doctrine, Opinion or Principle, other then that which *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac* and *Jacob*, with all the holy Patriarchs of Old were led and guided by, in things relating both to Faith, Life and Worſhip: For what elſe could be a Rule unto them, in matters of Salvation, but this divine Principle; when as they had no written Laws nor Ordinances amongſt them? which Principle is Chriſt, the Light and Leader of his People, in all Ages of the World; who is one in all, never was divided, though variouſly deſcribed; being the ſame, who by his Light ſheweth unto the Wicked, and condemns them for the Vanity of their Thoughts; who alſo by the ſame Spirit comforts and conſolates his Peoples Hearts, that ſo as many as whoſe minds are turned to this Light of Jeſus, and ſtayed in it, though it be but ſmall in its firſt appearance, yet ſhall they ſee a growth and increaſe of it.

Thus Reader, have I (according to the Gift communicated to me, from the Diſpenſation of the Moſt-high) deſcribed what the Principle of Truth is; which is perfect in it ſelf, and tends

tends to the Perfecting of those that are gathered into it.

And now my former Familiars, Acquaintance and Kindred in the flesh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the secret of your own Souls, to that which there reproves you for your Sins, witnessing for God against all Unrighteousness of men, both in Thought, Words and Action, striving in their Hearts to turn them from the Evil of their Wayes, and from the Vanity of their Conversations, to walk in the newness of Life, that so they may be redeemed and restored out of their fallen state of Degeneration, into the Image of God again, which hath been lost through Transgression.

O turn in, turn in, I say, before it be too late, lest you at last cry with them spoken of in *Jeremiah* 8. 20. *The Harvest is past, the Summer is ended, and we are not saved:* Work while it is Day while the Candle of the Lord shineth in your Tabernacle, be you workers together with God; for the Night cometh wherein no man can Work; and who can tell how soon the Sun of Righteousness may go down upon you, and the Light thereof obscure it self from you: Therefore hear Instruction and be wise, while the good Spirit of the Lord is nigh to teach you: seek ye the Lord while he may

may be found, call ye upon him while he is near, and refuse not to hearken to his heavenly Oracle in your Consciences (whereby under this his spiritual Dispensation, he is pleased to speak unto the Children of men) lest he say by you, as he said by some of Old who regarded not his Counsel, *They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me*, Prov. 1. 25, 28. For that in the Conscience which checks for Sin, and excites to Holiness, is the Voice of the Son of God, by whom in these last days the Father speaketh unto us: Oh be ye perswaded to hearken diligently unto him: *Hear, and your Souls shall live; and I will make an everlasting Covenant with you*, (saith the Lord) *even the sure Mercies of* David, *Isa.* 55. 3. And then you will come to know that Faith which Jesus is the Author of, which stands in the Power of God; even in that Power which inables to resist Temptations, and overcome Sin, and to get Victory over the World, and the Spirit of it; so will you witness a dying unto Sin, and a living unto Righteousness, to the praise of his Grace, who is calling of you out of Darkness into Light, that you may be Holy in all manner of Conversation. *Isa.* 55. 6.

So now since God's saving Arm is made bare for the gathering many People to himself before

your Eyes; Beware therefore leſt that come upon you, which is ſpoken of in the Prophets, *Behold you Deſpiſers, and Wonder and Periſh; for I work a Work in your days, which you ſhall in no wiſe believe, though a man declare it unto you.* Read *Acts* 13. 40, 41.

But Friends, my Hearts deſire and Prayer to God for you is, that you might be ſaved: And therefore have I (in the tender Bowels of his Love, which he hath ſhed abroad in my Heart by Jeſus Chriſt) ſent this Invitation unto you, that ye all may make ready, and come to the Supper of the great God, who hath ſpread his Table and prepared a Banquet for you, whereof whoſoever will may eat and drink abundantly, as long as the time of Viſitation is extended unto you: For this I write in the Openings of Life, and from the motion of the good Spirit of my God do I declare unto ye (*viz.*) That none of ye were abſolutely excluded from Eternity; well knowing that a meaſure of his Grace hath been freely tendred to every one of you: becauſe his Love extendeth Univerſally, and he is crying, *Ho, every one that thirſteth come ye to the Waters of Life: And he that hath no Money, come ye buy and eat; yea, come, buy Wine and Milk, without Money and without Price,* Iſa. 55. 1. Here is free Grace indeed, free Love indeed: O do you but yield your ſelves the Subjects of his Love, and he will ſet your

Souls

Souls at liberty, that Sin ſhall not have Dominion over you, only obey his Voice, and he will ſoon ſubdue your Enemies for you, and remove that which letteth out of your way, and that you may know when the time of Viſitation is upon you; I'll leave this mark with you, even then when you feel the Son of God knocking at the Door of your Hearts, that he may come in and Sup with you; then I ſay is the time, when the Year of Jubile is approaching to you, when thoſe which are in Bondage may be ſet at liberty; which if you refuſe to accept of, and will not be ſet free when the Year of Gods releaſe is proclaimed unto you, how can you expect any other, but that your Spiritual Task-Maſter will obtain leave to bore your Ears to the Poſts of his Doors, and make you his Servants forever. Therefore bow down to Gods Power in you, that he may come in and ſet up his Judgment-ſeat in every Heart: For *For Judgment*, ſaith he, *am I come into this World*, John 9. 39. That ſo after you have felt his Righteous Judgments for every Unrighteous thing, you may find him to be near, which juſtifieth your Souls: and that you may experience Chriſt's coming in your ſelves, with Power and great Glory, to work Redemption in you, as well as that he hath purchaſed Redemption for you; wait for him (I exhort you) in the way of his Judgments; *For the Lord is a God of*

Judgment, and bleſſed are all they that wait for him, as ſaith the Prophet *Iſaiah*, Chap. 30. 18. So ſhall you feel your Souls redeemed out of the Earth, and out of the Earthly Nature, after which you will witneſs the Peace of God to be extended towards you, like a River: *But if you rebel againſt him, you ſhall dwell in a dry Land, and ſhall not ſee when good comes.* Howbeit, when Calamity overtakes you, then ſhall you know that you had a Time, you had a Seaſon, you had a Day of Viſitation, in which you might have obtained Mercy; would you have turned unto God, he would have turned unto you, and put his fear into your Hearts, and blotted out your Tranſgreſſions for his own Name ſake, and become a Father to you, and you ſhould have become the Sons and Daughters of the Almighty. And now once more I invite you all to turn in to the Principle of God, which daily viſits you in your inward parts, in order to bring you out of a ſtate of Sin and Miſery, and to make you partakers of his Righteouſneſs and Felicity: Come, taſt and ſee that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, becauſe he delighteth in Mercy.

O! come, come away; haſte out of *Babylon*, while the Deliverer is near you; ſo will he turn back your Captivity like Rivers in the South, and conduct you to *Canaan*, the Land

of

of Everlasting Rest, where Praises shall spring up in your Souls, to the Glory of his Name, even to all Eternity: and with this I'll leave you, though much more might be said; yet when all is said that can be, 'tis the feeling sense of the inward Operation of this Divine Principle, that alone can satisfactorily inform ye: which that you may Experience in your selves, and so be happy, is the hearty Desire of your Souls Friend, who writes this unto you.

Thus, having written my Experience of the QUAKERS Principle, I shall write something to detect the Erroneous and False Opinion, that is got up in the Minds of many, concerning the Way and Means by which People come to believe therein.

PART III.

A Confutation of Peoples Falſe Opinions, concerning the Manner how we have been Convinced of the Principle of True Religion.

MAny and various are the Reports that have been rumored abroad, relating to the manner and Practice of this People in gaining upon others to *believe in the Principle of Truth*, which they bear witneſs of: The *Principle of Truth*, I call it; for ſo my Soul doth witneſs it; although I am not unſenſible, that ſuch who do deſpiſe it, will not ſtick to ſcandalize it; and inſtead of calling it by its true and proper Name, brand it with the opprobious Terms of Hereſie and Schiſm, Sullen Separation, and the Effect of a Melancholly Brain; ſome of whom not knowing the Way of the Spirit in themſelves, and yet ſeeing the evident Change which hath been wrought upon others, by Vertue of the powerful Operation of this ſpiritual PRINCIPLE or POWER of GOD in their Conſciences, they have hereupon confidently affirmed the ſame

ſame to be effected by the Art of Witchcraft and Diabolical Inchantment; which Affirmation, though falſe, yet may it truly be ſaid to have been fixed as a *Scare-Crow*, or *Ghoſtly Apparition*, to affrighten people from ſo much as looking towards this Religion: But albeit it hath hath been ſo intended, yet through the Mercy of our God, there is a Remnant who have not been ſo affrighted as to flee from, but have drawn near to ſee and feel, whether there were any Subſtance in the ſame; and ſuch have found, to their ſatisfaction, That the Subſtance of Life hath lain hid under this dark Reflection, which through the cloudineſs of the Underſtanding, and Prejudice that hath been in the Minds of people againſt the Principle of Light, they have enviouſly caſt upon the Profeſſors of it, as the Means whereby they Convert and Turn People to it; alledging it as matter of Wonder, *that any ſhould be ſo ſtrangely altered, both in Countenance, Carriage and Communication, and that on a ſuddain too*, (as ſome have been obſerv'd to be) *unleſs it were by the Power of Sorcery, or ſome Satanical Poſſeſſion*: And hence have they mocked at and derided that Godly Fear and Holy Trembling, that hath been made to appear in ſome, when the Terrors of the Almighty took hold on them by reaſon of Sin, as though this were occaſion'd through ſome *Frenzy Humor*, *being the Product*

of Natural Weakness and defect, or else produced by the invisible force of Magick Art, which the Creature can no ways resist; So that this hath been a main Argument, why people should not adventure themselves so much as to go into a *Quakers Meeting*, for fear of the great Danger that some suppose there is, *of being charmed into that Religion*; which Fear hath so much affrighted the Hearts of some, that notwithstanding there are good Desires in them after Satisfaction in Matters of Religion, and they have freely confest, (even in my hearing) *That this seemeth to be the way to attain the same*; yet they never were, nor do they dare to come amongst this people (to wit, the *Quakers*) *for fear of being forcibly possest with the belief of their Principle*; which if they should receive, and walk therein, every one knows what will follow thereupon: this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have born: so that, for these to be accounted *Witches* is no Wonder, since the Wicked have not spared to fling the same Reflection upon their Lord and Master; Christ Jesus himself, when he was on Earth, was censured to *work his Miracles by Magick Art*; for when he cast out a *Devil* out of one possest, some said, *He did it by* Belzebub, their Prince: And now, these having received Power from Christ, by their Ministry

Miniſtry to effect the like in another kind, becauſe the Effect thereof hath brought ſome into Fear and Trembling; therefore they are judged to *deal with Familiar Spirits*, and to *work by Conjuration*: But how unjuſt this judgment is, and how groundleſs the Surmiſe, I ſhall not need to anſwer; let the Reader but ſearch the Scriptures, and they will give it in on this peoples ſide, *Pſalm* 2. 10, 11. the Prophet *David* inſtructs *Kings and Judges of the Earth, to ſerve the Lord with Fear, and Rejoyce with Trembling*. *Philip.* 2. 12. the Apoſtle exhorts them, to *work out their own Salvation* with the like frame. Nor was this only their Advice, but alſo the Saints Practice: For *Moſes* confeſſeth himſelf a *QUAKER*, *Hebrews* 12. 21. * *Habakkuk* likewiſe acknowledges, that *at the Voice of God his Belly did Tremble, and his Lips did Quiver*, Hab. 3.16. Neither was this their Caſe alone; for we find the Prophet *Ezra* meeting with a whole aſſembly of them, *Ezra* 9. 4. ſaith he, *Then were aſſembled unto me every*

☞ **No doubt but* Habakkuk's *Countenance was altered, when his Lips thus Quivered*; *for 'tis true what* David *ſaid*, Pſalm. 39.11. When thou, Lord, with Rebukes doſt correct man for iniquity, thou makeſt his Beauty to conſume away like a Moth; *If ſo, why ſhould any think it ſtrange when they ſee the like Change?*

very one that Trembled at the Words of the God of Israel. And the Prophet *Isaiah* points at such as the *Lord's Peculiar People*, Chap. 66. 5. *Hear the Word of the Lord*(saith he,)*ye that Tremble at his Word; your brethren that hated you, that cast you out for my Names sake, said, Let the Lord be Glorified; but he shall appear to your joy, and they shall be ashamed.* And in the second Verse of the same Chapter, the Lord expresly promises, *But to this man will I look, even to him that is poor, and of a contrite Spirit, and Trembleth at my Word.* And in *Jer.* 5. 21. the Lord calleth by the Prophet, saying, *Hear now this, O foolish People, and without Understanding; which have Eyes and see not, which have Ears and hear not: Fear ye not me, saith the Lord? will ye not Tremble at my Presence?* and so he goeth on, expostulating the Matter with them; till at last he threatneth to visit them, and be avenged on their Nation, Vers. 29. And sure something of this King *Darius* was afraid of, when he made a Decree, *That all under his Dominion should Fear and Tremble before the God of* Daniel, Dan. 6. 26. Certainly *Quakers* had a better esteem with him, then they have with this Generation; the Name being given them in Derision and Scorn, notwithstanding the Posture is that, in which the Servants of the Lord, backward from *Moses*, through the Prophets and Apostles Days, till

this

this very time have been found. Thus it appears by Scripture, that *Christians* were exercised in Fear and Trembling (together with Humility, Patience and Self denyal) and that not from the Procurement of any Evil Art, but by the Living Sence of the Dealings of the Lord: For proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. 33. 9. *And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the good that I do unto them; and they shall Fear and Tremble, for all the Goodness, and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the matter hath been Mis-represented, to wit, *that the* Quakers *are Inchanters*, but this being mostly the *charge* of the Rash and Inconsiderate, I shall say no more to take it off, but only add the words of Christ, *Mat.* 10. 24, 25. *The Disciple is not above his Master, nor the Servant above his Lord, 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House* Belzebub, *how much more shall they call them of his Houshold?*

But there are others, in many things, more Sober and Judicious, who yet have not been sparing in their Censures: Some of whom have given out, *That 'tis through Craft and Cunning Collusion, by which the People (the* Quakers*)*

gain

gain over Proselites to their Religion: They are Wise, they are Subtil (say they) *they have reaching Brains; and so they can but Propagate their own Party, they will be at any Pains.*

In Answer to whom, my Reply is, What Craftiness they mean, I must confess, I cannot tell, but what Craft I have ever found amongst them is no other than that of which the Apostle writes to the *Corinthians*, 2 Cor. 12. 16. *Nevertheless being Crafty* (saith he) *I caught you with Guile:* Which holy Craft and godly Guile hath appeared in them, as they have been careful to keep a Conscience void of Offence towards God and towards all Men; taking the Apostle's Advice, *James* 3. 13. *Who is a Wise Man, and endued with Knowledge amongst you* (saith he) *let him shew out of a good Conversation his Works with Meekness of Wisdom:* So likewise have they been careful to observe Christ's Counsel, *Luke.* 10. 3. who there saith, *Behold I send you forth as Sheep in the midst of Wolves, be ye therefore Wise as Serpents, and Harmless as Doves.* And thus sanctifying the Lord God in their Hearts, having a good Conscience whilst falsly accused, it hath pleased the Lord many times to plead their Righteous Cause, even in their very Adversaries Breasts, whereby he hath made their own words to become their Burden; and that that they have intended to fix upon his People, by which to render them Guilty of

Deceit

Deceit and Fraud, hath returned back upon their own Heads, whilst Integrity and Innocency hath been the others Armour of Defence, until such time that God hath wrought their more Full Deliverance.

But I must bring the matter a little nearer, that so I may write of that which relateth to my own Particular: This having occasioned some to wonder, *viz. That I should be Decoy'd (as they call it) after this Manner!* for so some have bespoke me, by shewing a seeming pity towards my Person, whilst they have manifested Enmity against my Principle; and therefore, that they might not bear too hard upon me, they have laid the heaviest Load upon those about me; * as if for fear of one, and to please another, I had hereby prudently provided to serve my Superiours Humor: And so from them, my friends have born the greatest blame, which I, in part have been excused, considering the many Tryals, Temptations and Snares, whereunto they reckon I have been expos'd; which Consideration of theirs hath procured me some Allowance, from such as are any whit Tender-hearted, amongst my former Acquaintance; therefore I hope they will

* *Who they are that 'tis suppos'd I should either fear or flatter, I need not name; for those to whom I write may easily understand.*

will not blame me, if I make use of his Allowance, as well to shew them their Mistakes herein, as to take off the Unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is Gross; for any thing of *Force* (which is that that some conclude to be the cause of my coming amongst the People called *Quakers*) that I do declare I never felt; nay, I now find it to be Diametrically opposite to that Foundation Principle, upon which their Religion is built, which Principle is Christ, the Prince of Peace, who utterly disallows of all Coercive Compulsion, Force, Constraint or Violence to be used in Matters, of Religion; and teaches such who learn of him in Meekness to Instruct those that are Ignorant of the way of Truth, and then patiently to wait till he inclines their Hearts to walk in it; so that having their Dependance upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son by the strength, and in the skill and time of man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the first Mistake.

But the second Mistake amounts to thus much, (*viz.*) *That what could not be wrought upon me by Constraint and Force, was otherwise attempted to be brought to pass*, to wit, *by subtil Insinuations, and fair Promises, by which* (it hath been

been ſaid) *this People uſe to tamper with thoſe whom they Deſign to make their Proſelites.*

In *Anſwer* whereunto I ſhall make this Reply; This miſtake is Obvious: For Promiſes of outward advantage and Worldly good availeth nothing, that can ſtand the Soul inſtead: Therefore it were altogether imprudent, as well as utterly unlawful to propoſe any thing of ſuch a kind upon this occaſion; neither indeed was it outward advancement, that I ſought after (although this is a reproach I have been made to bear) the Lord is my Witneſs herein, who ſubjected me unto himſelf, and made me willing to be at his diſpoſing, and to have my Lot caſt by him. The truth is, Corn, nor Wine, nor Oyl I did not eſteem, nor yet length of dayes to enjoy them; for (in my ſolitudes) the whole World ſeemed to me as a very little thing; my Soul deſiring nothing but a part in Gods Kingdom, which made me earneſtly intreat him, that he would lead me in the Way Everlaſting; wherefore this was my frequent Supplication unto him (viz.) *O! thou incomprehenſible Majeſty, who haſt eſtabliſhed thy Throne in the high and holy Heaven; yet doſt thou graciouſly condeſcend to look down upon the Inhabitants of the Earth: wilt thou now be pleaſed to ſuffer Duſt and Aſhes to plead with thee, and to admit Mortal Fleſh to make requeſt unto thee? Then this is it, O Lord, that I would moſt earneſtly*

stly implore of thee, even that thou wouldst cast up, cast up a Way for me, and remove all Lets and Stumblingblocks from me, and mark out a plain Path before me, in which I may walk straight forward towards thy Heavenly Country, and that amidst the various Forms there are for Worshipping of thee, my Soul may certainly know how to serve thee aright, and wherewith to bring an acceptable Sacrifice unto thee. So that this being the Prayer which the Lord often put into my Heart (as I then took it) to Pray unto him, when my Soul was seeking the way to his Kingdom, promises of outward promotion (had they been proposed) could not have given me satisfaction.

And as for that which hath been termed, *The Quakers subtile Insinuation*, I think it must needs intend their sincere and upright Conversation: For as to my own particular, I do declare, There was no way by which they did insinuate into me, but by being found real in what they appeared to be; the Heart-searching God having then put my Soul upon search to find out a People with whom I might joyn as with a Communion of Saints; I looked here and there into many Assemblies, but alas! still I saw their Conversations so much contracting their Professions that I could heartily joyn with none of them; And then as to their Principles, some indeed I did believe, when I had them declared; but

but otherſome, God witneſs in my Conſcience did ſo teſtifie againſt, that them I could not receive. And thus finding no People, with whom I could joyn in every thing, I concluded my ſelf to be ſingle in the matter of Religion, which made me many a time extend my Voice to the Lord in theſe Words, *Oh! my God, upon whom I have been caſt from my Infancy up: How long ſhall my Faith ſtand alone upon the Earth?* In Anſwer whereunto (I muſt acknowledge) the Lord was graciouſly pleaſed (even at thoſe very times) to ſignifie unto my Spirit, That he had many Thouſands (though I knew them not) who were ſincere and upright before him, unto whom he had regard as to his own Children: But ſtill I over-looked this People) of whom I am writing) as if it had been altogeher unlikely I ſhould find what I ſought for amongſt them, although Natural Affection had laid a Bond upon me to judge charitably concerning them: howbeit, at length there was a Way made whereby I was brought to ſearch here alſo, notwithſtanding the many falſe Aſperſions which my Ears were fill'd with concerning them; For I could not tell but little *David* (the beloved of the Lord) might lie hid amongſt the Stuff, whom God hath anointed to Reign in Self-ſeeking Souls ſtead; wherefore I then was willing to look amongſt this People (to wit, the *Quakers*) and to turn up the foul covering which

others had caſt upon them, under which I ſoon ſaw a glorious one lie hid, the Form of whoſe Countenance was like the Son of God: And now having not only ſought, but found the Lord and his People in the Earth, in their behalf do I here ſet my *Probatum Eſt* (I have proved them) in the thing which they profeſs: They profeſs themſelves the Diſciples and Followers of Jeſus Chriſt, from whom they derive their Name *Chriſtians*; which Name, though it were given the Diſciples in ſcorn at firſt in *Antioch*; yet did they, and ſo do theſe, eſteem it as an honourable Epitaph: And therefore have they laboured to anſwer their *Chriſtian* calling, with ſuch a Meek, Patient, Holy, Harmleſs, Humble, Trembling, Self-denying Converſation, as may be moſt conformable to the Patern of Chriſt Jeſus, the High-Prieſt of their Profeſſion: So that now, I ſay, upon my ſearch amongſt them, I have found thoſe who are guided by the Principle of Truth in themſelves, by which they were called (for 'tis ſuch only whoſe cauſe I am Vindicating) very careful to walk worthy of their High and Holy Calling: like as they have been called by this inward Principle to be Saints, ſo by it have they led a Saint-like Life, that thereby they might reach to the ſame Principle in the Conſciences of others: And by this their inno-

Acts 11, 26.

cent

cent Life, I needs must acknowledge I felt my own Conscience powerfully reached for some time, before my Judgment was fully satisfied; But having those words of our Saviour imprinted upon my mind (*John* 7. 17.) *If any man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.* Then immediately I consulted not with Flesh and Blood, but was made willing to give up to the obedience of his will revealed in my Conscience, and so I come to receive the Faith of that Principle which the *Quakers* do professs, and by it am I joyned to them, not only in Head but in Heart; so that this Faith, by which I am united to them, is more then a meer Natural credential, that stands in the bare assent to the Truth of a proposition, as propounded by man; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust will be the Finisher of the same.

But there hath arisen another Wonder; and that is, *That not my self only, my Brother and Sister should together, and that so quickly too, become Converts to the Truth, at this,* say some, *we cannot but greatly admire.*

To which, though it might suffice for *answer*, to let them know, the Lords Works are all Works of Wonder, and therefore may very well be admired by Beholders; yet I must needs say, there is little reason why such should wonder, that

true Converſion ſhould at once paſs upon three, who talk ſo much of expecting a Nation to be born in a Day; ſure if their Faith can conclude the certainty of the latter; they need not be ſo incredible concerning the Truth of the former: No doubt therefore but it was prejudice enough againſt the Truth, that cauſed ſome to ſay, *It muſt needs be Hypocriſie which brought us all at once into the Profeſſion of it.* But the Truth is, ſuch neither know how we came by it, nor can they tell what Progreſs we have made in it, how far any of us do witneſs a real Change; my Soul is made to rejoyce herein, and for this I bow my Knee to the God and Father of our Lord Jeſus Chriſt, That he would proſper and carry on this his own Work more and more in every one of our Hearts; yet dare we not be found falſe Witneſſes for God, in ſpeaking of things beyond our meaſure, or boaſting of that which we have not attained; for though it may be granted, we did feel an inward and effectual Call, much about a time, to come out of ſpiritual *Ægypt*'s Land, yet muſt we travel through the ſpiritual Wilderneſs, before we arrive at the heavenly *Canaan:* therefore I would have none Miſtake, ſo as to think, that Converſion is wrought in an inſtant, for it is a Gradual Work, carried on by degrees in the Soul, which is not preſently Compleat and Perfect; although the very firſt Motion towards

it

it proceeds from a Principle which is Perfect in it ſelf; and which will in time Perfect the Soul, as it follows the Leadings thereof: But if any ſhall ſit down by the way, on this ſide the Mountain of true Holineſs, notwithſtanding they began in the Spirit, yet if they end in the Fleſh, how far ſoever they have travelled on in their Journey, ſtill may their Carcaſſes fall in the Wilderneſs. Howbeit, I write this not to Diſcourage any, but to Provoke to Diligence, as well my ſelf, as others, that after we have ſet out towards the Promiſed Land, and had a ſight of it, none of us may grow weary nor faint in our Minds, and ſo fall ſhort of the Everlaſting Reſt; for 'tis not a bare Convincement of the Truth in our Underſtandings, which may produce a Change in the Judgment, Opinion and Profeſſion, that will ſerve our turn, without a Change of the Old Nature, without there be a Change wrought in the inward, as well as the outward man, whereby the Heart may be throughly ſanctified and made clean, elſe there can be no real Converſion; yet may we ſay, ſince we have felt the beginnings of the Work in our Hearts, we have been made as Signs and Wonders in the Earth; whilſt we have been Weaning from the Worlds Breaſts, we have been made a Mock to the ſcoffing *Iſhmaels* of our Age: But be it ſo, we are not much concerned, having an Eye to the Hope

ſet before us, we do not only deſpiſe the Worlds Flatteries, but alſo contemn its Scorns, even as thoſe Worthies of Old, who after they were Illuminated, indured a great Fight of Afflictions, partly in being made a Gazing-ſtock both by Reproaches and Afflictions, and partly by being Companions with them that were ſo uſed; yea, though they had Tryals of cruel Mockings, yet they eſteemed the Reproach of Chriſt greater Riches then the Treaſures of *Ægypt*; For they had an Eye to the Recompence of the Reward, and patiently they indured this with much more, as ſeeing him who is Inviſible; which you may read in the Tenth of *Hebrews* more at large: Wherefore we think it not ſtrange concerning the fiery Tryals that are to try us, as though ſome ſtrange thing happened unto us; when the Wicked Reproach us, and ſpeak all manner of Evil againſt us falſly for Chriſt's ſake; in this we account our ſelves happy, yea, we ſecretly rejoyce that he hath accounted us worthy to ſuffer Shame for his Name, himſelf having ſaid to our Comfort, *Bleſſed are ye when Men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall Reproach you, and caſt out your Names as Evil for the Son of man's ſake, Rejoyce ye in that day* (ſaith he) *and leap for Joy, for behold your Reward is great in Heaven; for in like manner did their Fathers to the Prophets*, Luke 6. 22, 23. So 'tis no wonder

der that the World hate us; for we know they have hated all the Righteous Generations that went before us; they were defamed and made as the filth of the World, yea, they were accounted the off-scouring of all things, by the Wicked of that Generation, and so are their Off-spring esteemed with such a sort of People even at this present time: For the Seed of the Righteous have always been despised in the Eyes, and reproached in the Mouthes of the Proud Ungodly World; howbeit, they learned to put their trust in him, who hath promised to keep them in a Pavillion from the Pride of Man, and to hide them from the Strifes of Tongues: yet some there are that say, *Their Tongues are their own, who is Lord over them.* And such (I may say) have sorely railed on me, both in Word and Writing, wherein were Queries, which I think not worthy to receive an Answer, because they came from a Nameless Author: Therefore I'll leave them with their remote Questions; winding up all in this Conclusion, Let none no longer inquire at a distance after the *Quakers* and their Principle, as *Nathaniel* did concerning Christ, *John* 1. 46. saying, *Can there any good thing*

1 *Cor.* 4. 13.

Psalm 31. 20.

Psalm 12. 4.

come out of Nazareth? But let them remember the answer of *Philip*, who bid him *Come and see*; so shall they meet with satisfaction in that inward Principle of divine Light (and the Professors of it) which hath made many, and now hath it made me a Spiritual Traveller for Souls Eternal Well-fare.

E. B

AN EPISTLE

To such of the

Friends of Christ

As have lately been Convinced of the Truth as it is in Jesus.

MY Dear Friends and Spiritual Relations, unto whom by Grace I am allied, in the Love of Truth I send you this Salutation: Often have you been upon my Mind, long before I found

found a place to write unto you: For though it was firſt upon me to write to my former Friends and Acquaintance, and Natural Relations; yet you being that *new Kindred*, ſpoken of by Chriſt, *Matth.* 12. 50. thus are you nearer to me by the Union of his inward Grace than any unconverted thereunto can be.

And now I tenderly admoniſh you, That as you are convinced of the ſaving Power of this Divine Principle (to wit, the Light of Jeſus manifeſt in the Conſcience) ſee you conſtantly keep therein. For, *Friends*, let me tell you, Here lieth our ſtrength in theſe Times of Tryal; herein is our Safety this Day of Danger; in this you'l be ſecure and quiet, when peoples Hands ſhall be upon their Loins, becauſe of Fear in the Night: yea, though you may become but to the Dawning of this Day of God, where you can diſcern but the glimmering of its Light appear, which may at preſent ſhew you Trouble, and miniſter condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you poſſeſs the Puniſhment of your Iniquities that are paſt; ſo that inſtead of Peace, you may have great Bitterneſs; yet be perſwaded to dwell in the Judgment; wait patiently upon God, who draweth near to you in the Way hereof, and I will aſſure you, in this Light you ſhall ſee more Light, and *Iſa.* 26. 8. & 41. 1.

in

in it Conſolation & Salvation ſhall be injoyned. Wherefore I now write unto you, Little Children (in the ſpiritual ſtature, being my ſelf one of that Number) by way of Exhortation, To caſt away your Idols, and keep your ſelves from them; ſay unto them, *Get ye hence, to the Moles and to the Bats:* Friends, you know what I mean by them; turn in, and I am ſure the Light will let you ſee them; and the ſooner you part with them, the ſooner will you find Forgiveneſs with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly deſtroyed, then ſhall you be joyned to the Lord in a perpetual Covenant, that ſhall never be broken: And here will your Bow abide ſtrength, wherewith you ſhall ſhoot at *Myſtery Babylon*, and ſee her falling down; yea, *though her Archers may ſhoot ſhortly at you, yet ſhall they not be able to hurt you; for the Lord (the Help of* Iſrael) *will be a Shield before you, and will turn back their Arrows into their own Quiver, ſo ſhall they hang by their Sides, and ſtick in their Hearts, who privily intended to wound the Innocent without Cauſe:* Yet 'tis very likely the Wicked will be puſhing at you, and caſting ſcandalous Calumnies upon you; in which I cannot but tenderly ſimpathize with you, having my ſelf lately paſſed thoſe Pikes of the *Enemy: Renowned be the Lord of Hoſts) the Captain* *Iſa.* 2. 20.

of

of my Salvation, which cauſed me to march through valiantly, and hath alſo given me the Victory; ſo that, though I ſpeak not boaſtingly, yet I can ſay, *The Revilings of the Ungodly do not at all diſ-ſpirit me*; for now I can take their Reproaches for Chriſt's ſake, and bind them as an Ornament unto me: *To God be all the Glory, who hath raiſed this Spirit of Courage and Chriſtian-Fortitude in me, and now hath called me to call on others to wait upon him, that they may be thus ſtrengthned with Might in their inward Man by him.* Therefore wait on the Lord, be of good Courage, and he ſhall ſtrengthen your Hearts; wait, I ſay, on the Lord, as ſaid holy *David, Pſalm* 27. 14. ſo ſhall One chaſe a Thouſand, and Two put Ten Thouſand to flight (*Friends*, read inwardly, ſo you'll underſtand me) I do not mean that you ſhould avenge your ſelves on any with Carnal Weapons of War; No, no: But as you ſtand and wait in the Light of the Lord, though you can handle neither Sword nor Spear, he will make you ſhew comely as *Tirzah*, and terrible to the Wicked, even as an Army with Banners: For though the Remnant of the Juſt (as to outward Defence) are left this day like a City without Gates or Walls) whom the wicked will be PLOTTING againſt, *yet God will laugh at him, for he ſeeth that his Day is coming*; and *Pſalm* 37. 12, 13.

hath

hath alſo given me this Confidence of Hope in him, to wit, *That he will not give his People into the Hands of cruel Lords, nor ſuffer Men of fierce Countenance to rule over them:* But they ſhall be as Standers in the Gap, and Stakes in the Hedge (though ſome may be but of tender growth) to ſtop the Enemy from laying waſte our Country, and to ſtay the Lord's ſore and terrible Stroke.

Ah *Friends*! is it not Pity, that Sin ſhould make an Aceldama of our Nation and this City? See therefore ye mind your inward Reprover, that ye may be no Cauſe in procuring the Nation's Miſery: You Children of the Light, ariſe therefore, and ſhine; for your Light is come, which will adorn your Converſation, let it now appear throughout your whole Behaviour, ſo ſhall your Words and actions glorifie your Heavenly Father: thus ſhall the Wicked ſee, our Rock hath not ſold us; for ſtronger is he that is in us, than they that are againſt us: ſo though they may outwardly beſet us, yet we have a Rock to ſhelter us, where the *Enemy*, ſhall diſpair forever of coming at us, wherefore *faint not in your Minds, nor be diſcouraged in your Spirits, at the Tidings which you hear abroad; but dwell within your Tent, and ſerve the Lord with Fear, every one in your Sphear, ſo ſhall you ſhine like Stars in their proper Orbs*: Yea, though ſome of us may be but of ſmall Magnitude, as

in the natural Firmament, one Star differs from another Star in Glory, yet as we abide in the Fear, being clothed with Humility, ſo ſhall we be preſerved in our ſpiritual Station, while we are as Strangers and Pilgrims on the Earth, to have our Converſation honeſt (and as much as in us lies inoffenſive) amongſt them that are without, that whereas they ſpeak againſt us as Evil-Doers, they may by the Good Works which they ſhall behold in us, *glorifie God in the Day of their Viſitation:* ſo ſhall we convince the World of that Principle of Light and Grace, that ſhineth in their Hearts, which if they turn in to it, and obey it, it will teach (and enable) them, *That denying Ungodlineſs and Worldly Luſts, they ſhould live Righteouſly, Soberly and Godlily in this preſent World.* And by this Grace ſhall we be to thoſe about us as Saviours in the Hand of the Lord upon Mount *Sion*, as others have been to us when we were in ſpiritual *Babylon*: Thus we being as a *City ſet upon a Hill* for people to behold, this ſhall they confeſs, *Verily God is in us*; when their Hearts ſhall fail them for very Fear of what Men are about to bring to paſs: But would the Inhabitants of this Iſland bow to the Scepter of the Son of God in their Hearts, they ſhould not need to

1 *Pet.* 2. 11, 12.

Titus 2. 11, 12

be

be afraid of any *Tripple Leagues* or *Conclave Conſultations* to do them hurt, for yet would God ariſe, and break ſuch Aſſociations, and take ſuch wicked Wits in their own Craftineſs, ſo that their Hands ſhould not find their Enterprizes; ſo ſhould ENGLAND become the *Renown of Kingdoms*, and a *Mart of Nations*, maugre the ſtrength of Helliſh Combinations. Therefore let them that read me mark what I ſay; for the Lord of Hoſts have determined, *That the Haughtineſs of man ſhall be humbled, and the Loftineſs of Man ſhall be laid low, that himſelf alone may be exalted in this Day: And means Idols he will utterly aboliſh; yea, he will famiſh the Gods of the Earth, that people may worſhip him in his own holy Place*, as ſay the Prophets, *Iſa.* 2. 17, 18. *Zeph.* 2. 11. Again, he ſaith; *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praiſe to Graven Images*, Iſa. 42. 8. Wherefore ſuch who will not turn from their Idols to ſerve the living God, ſo as to break off their Sins by a real Reformation, he will be terrible unto them, and will certainly viſit them with Ruin and Deſtruction.

But you know the Lord, and are turned in to him, do you put your Truſt in him, who is Prince of the Kings of the Earth, unto whom all Power doth belong, *and through God you ſhall do valiantly*; for he it is that ſhall *tread down*

down all your Enemies. Friends, I mean chiefly as to the *inward*; yet am I to exhort you as to the *outward* this day, *That you be in nothing terrified by your Adverſaries, which will be to them an evident Token of Perdition, but to you of Salvation from the Almighty*; for the Shields of the Earth are his; therefore truſt you in him, whoſe Name is *The Lord of Hoſts*, yea, *The Lord Jehovah, in whom is Everlaſting Strength; who is a Strong Hold in the Day of Trouble, and he knoweth them that truſt in him*; ſo ſhall Fear be far from you, and as for Terror, it ſhall not come near you: You Meek and Harmleſs Ones, you ſhall increaſe your Joy in the Lord, and ſhall inherit the Earth, and delight your ſelves in the abundance of Peace; for the Righteous God will eſtabliſh the Juſt, when Bloody and Deceitful Men ſhall not live out half their dayes: You ſhall triumph in Chriſt Jeſus, who will make manifeſt the Saviour of his Wiſdom by you in every place; ſo that though you may ſuffer, yet ſhall you not diſpair; for in due time the Lord will be your Deliverer: Wherefore, lift up the Eyes of your Minds this day, and look for the *Son of Man's*

Pſalm. 60. 12.

Phil. 1. 28.

Nahum 1. 7.

Iſa. 29. 19.

Pſalm 37. 11.

Man's appearing, who hath determin'd to deſtroy the *Man of Sin*, by the Spirit of his Month, and by the Brightneſs of his Coming.

And now it riſes in me to write a word to comfort, you, you Friends of the Bridegroom, that mourn for his With-drawing, and eat your Bread with Quaking, *Ezekiel* 12. 18. and drink your Water with Trembling, as thoſe who find no Comfort till you do injoy him.

Wait without Wearineſs, and you ſhall behold his Countenace, and hear his pleaſant Voice, which will revive your Sprits; but ſtill be you mindful when you hear things unutterable, that you keep low and humble, ſo ſhall you be kept from the Snares of the Devil. And *Friends*, Let no Outward Things over-ſet your Minds, but ſit looſe in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of Tender Years, who are void of Worldly Cares, be you aware of Pleaſures, Pride and Worldly Honours; for theſe may be your Snares: I am ſenſible many are the Temptations to allure you unto Vanity; but as you eye the Lord, they ſhall not overcome you; he will fight your Battles for you, and lift up a Standard in you againſt your Souls Enemies; and Satan and his Hoſt ſhall fall like Lightning before you: Therefore ſtand you ſtill,

still, and wait for God's arising, so shall all his Enemies be scattered before him. And he will surely rise up against our spiritual Adversaries, and bring them down in us, that they may not insult over us. For the Lord takes notice of the Kindness of our Youth, and is well pleased to have our first ripe Fruits Holiness unto him; wherefore he assures us, that *as we continue in well-doing, we shall always inherit his Blessing.* Therefore you weak and Feeble Ones, put your Trust in him; *For he giveth Power to the Faint; and to them that have no Might, he encreaseth Strength.* *Isaiah* 40. 29. This our Spiritual Shepherd hath a tender regard to the hindmost of his Flock: He gathereth his Lambs with his Arms, and carrieth them in his Bosome, and gently leadeth those that are young: And thus, as we follow the Son of God, our Leader, Christ Jesus, our Captain and Commander, so shall we be one as a well-disciplined Army, marching on in Order, every one keeping their Ranks, and making War in Righteousness with the Spiritual Wickedness of Darkness: the Weapons of our Warfare not being Carnal, but Spiritual, mighty through God to the pulling down the strong Holds of Sin and Satan, and casting the Dragon, the Beast and the False Prophet, together with the Spiritual Locust, into the Bottomless Pit, where they shall sink into

the Lake of his Divine Wrath, so as never to rise more to cover the Earth. For, *Friends*, we are this day as an Ensign amongst the People, exposed unto many Spectators, and the Lord's Presence is amongst us (magnified be his Name) because his Glory rests upon us: And as we wait on him, he will appear more and more in our Meetings, and crown our Assemblies, and make our Ancients Honourable, and our Young Men like *Eldad* and *Medad*, and our Damsels like the Daughters of *Philip*: Yea, though we have not all the Gift of Prophecying (vocally) bestowed on us, yet by our upright Carriage, we shall every one become Preachers of Righteousness amongst our Neighbours, whereby we shall reach to the Witness that lieth slain in their Consciences, and shall cause it to arise and stand upon its Feet, and Prophesie in their Streets; so shall we raise up that in themselves that will judge them for their Sins: tho' the Love of God hath taught us to be kindly affectionated towards all, and to be pitiful, notwithstanding we are griev'd to behold the sad and woful states of the Wicked World; yet can we praise the Lord in Spirit, that he hath turned us from Darkness unto Light, and from Satan unto himself; and hath made us turn our back upon the Glory of the Earth, before this Day of Shaking came upon it, when mens Confidence in it shall be shaken, and their

Ex-

Expectation from it disappointed; then shall those who truly fear the Lord, be abundantly satisfied.

For Friends, I must acknowledge, it often rises in my Soul as a Return of Thanks to God, (viz. The Remembrance which he gives me of the Time of his Love, even when my Soul was secretly crying, *Where shall I find true Rest?* Then was the Lord pleased to bring me to the Mountain of his Holiness, where a peaceable Dwelling is, and that just before these Disturbances broke out, in this part of the World, where my Lot is cast: Oh! praised be his Name. For now he hath taken me into his Family, and makes me to sit down with the Ancients of his House, at the Table of his Blessing, where he feedeth every one with food convenient for them.

And now, *Friends*, let me mind my self and you, *That we greatly Love and Esteem, and in Honour do prefer those that were in truth before us*; some of whom have been made as Trumpets (by the Breath of the Lord) to sound the *Everlasting Gospel* in our Ears; and others, on whom that Gift of *Utterance* hath not been bestow'd, yet have they taught us to *Fear God*, and *give Glory to Him*, by the Example which they have set before us: And thus, respecting these as *Elders*, so shall our Love regularly extend it self towards all others. I write this

to you *Friends*, only by way of Remembrance, as knowing, none need teach us to love those who have received like precious Faith with us (much less need we any humane Teachings, to *Esteem such as hold the same ancient Faith before us*) For we are taught of God to *Love one another*; and by this shall all men know, that we are the *Disciples of Christ Jesus*. Thus, as they behold our *comely Order*, whilst we live in Love together, like Children of one Father, and in the inward Union dwell, so shall they discern the *Splendor of the Truth* to shine in and amongst us, even like an *Orient Pearl*: And so shall we be bound up together in the Bundle of Love and Life in Christ Jesus, and shall grow up in him like Willows by the Water-courses, and as tender Plants which God's Right Hand hath planted; and our Natural Capacities shall be enlarged, and our Spiritual Talents augmented; *to serve the Lord with Faithfulness in our several places, where we shall be as Lights unto the World whilst our dwelling is here amongst them*; and then, having improved our Talents to the Glory of God, and run well to the End of our Race, when our Course is finished, we shall lay down our Heads in Peace, and hear that joyful Sentence pronounced on us, *Well done good and faithful Servants*,

1 *Pet.* 1. 1.
1 *Thess.* 4. 9.
John 13. 5.

vants, enter ye into the Joy of your Lord; where we shall receive the End of our Faith, even the [illegible]tion of our immortal Souls, which [illegible]ve to sing and set forth Praises and Halelujahs in the highest to him that sits upon the Throne, and to the Lamb Christ Jesus, *who hath redeemed us from the Earth*, unto whom the Praise doth belong, for the Assistance of his Spirit in this thing.

Given forth by one of the least of the Flock of Christ, whose outward Name is.

ELIZABETH [illegible]

THE END.